

# Meditations on King Paimon

Classical and Spiritual Ramblings  
on Demon King of the West

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Meditations on King Paimon:  
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To my family who have allowed me to curiously explore  
religious and mythological concepts  
while growing up.

To my friends who have put up with my odd  
and annoying shenanigans over the years.  
You know who you are.

Also, to the divinity which this book  
is based upon.

Without you all, I don't know where I  
would be today.



## Author's Note

The way in which this book has been written is based on how each topic came to my mind naturally. It is chaotic but with well-meaning intentions. Many entities have been included due to their potential relation to King Paimon. With each recollection, my fingers typed away. Due to this, my rambling has created a piece that may seem disjointed. While there has been effort into re-positioning pieces of information; some may still remain in a form that seems unnatural or disorderly. I kindly ask that you bear with these as meditative processes can cause sudden bursts of information and inspiration. And please take into consideration that my research into topics may devolve into tangents here and there. My intention is to provide something worthy of consideration relating to the matter at hand despite this disorderly fashion. Having said everything, I hope that this work benefits you in some way. That is my main desire from creating this piece other than forming something in dedication to King Paimon.



## Introduction

Throughout my years, I have had various experiences and experiments with occult practices. My curiosity began with picking up my first ever book on witchcraft from a book store that really had no idea where to position literature on the topic of magic. As a result, I would go to the same shop and section every day after my primary school classes had ended, my short stature capable of reaching for these tomes with ease. I learned some time later that these books were Wiccan teachings, hoodoo spells, and kitchen witchery. In the end I purchased and smuggled home my first ever book on the topic of kitchen witchcraft, and my journey began from there. Through natural child-like dabbling, I also managed to obtain my first tarot deck at around the age of 12. From that point forth, this fascination led me to track down information regarding the Kabbalah, general ideas of Gnosticism, Ancient Egyptian magic and mythology, and books pertaining to Left Hand Path practices as I grew up. I found much comfort within studying kitchen witchery, Wicca as well for a while, and later right-hand and left-hand path teachings. My interests also led me to discover the beauty of mythology, texts categorising divinities, and that which focused on less orthodox sides to magic overall. It struck a

certain chord within me and I found myself often researching deities with strong chthonic and perceived 'darker' qualities like divine wrath and vengeance. This was due to finding their existence fascinating. All other exposure to spirituality beyond my secret curiosities was Catholicism, and the Christian belief system which I rarely resonated with. The secret texts I read at night were completely unlike all the prior Abrahamic teachings I had been so accustomed to. Nevertheless, it was some time after spending my years with Sekhmet and general magical practices, that I found myself at a standstill. Stagnancy caused me to fall out of love with the occult. Through eventually getting back into the subject I had hoped to find something to rekindle my love for a topic that was once so close to my heart and everyday practices. Though I continued my path of kitchen witchcraft and felt some level of contentment, something was always 'missing'. After several more years, I found myself in a situation involving both a decline in my own and familial health. I had little in the way of knowledge on how to manage such a task in the face of a failing medical system. There was a great need to ease things by bringing some level of peace to the situations at hand. As a result, I cracked back open The Lesser Keys of Solomon in hope that perhaps some answers may be found there. If nothing, maybe acceptance and some other type of healing could be found through this pursuit. After



searching and realising the mundane aspect of the issues involved, King Paimon appeared to potentially be an entity who might be able to help. With some more research I settled on the idea of contacting this spirit and prepared several days in advance for the event. With an introduction in mind, my reasons for reaching out to him, and other questions in mind to present before this spirit, I formed a pathworking session to speak with him. It took until the second attempt during a daytime ritual where I was able to greet this powerful entity. After introducing myself, and presenting a gift of red wine and sweet chocolate, I offered my reasons for communicating with him. Hoping for his guidance and general help. My questions were met with kind and generous answers. Our conversation went very in depth and courtesy was received where it was given. It was also readily apparent that this Infernal was not exactly as described in old tomes. King Paimon was a jolly spirit, incredibly gentlemanly, curious, and very thoughtful in nature. A delightful difference from what was initially expected to be far more intimidating. From my experiences so far with King Paimon and from our continued works together, it has come to a point where I feel a piece dedicated to him in some way is in order. For others to discover more information about this entity would be wholly fulfilling. To understand that spirit communication for one is not so intimidating, and to allow others to find that reaching out to King

Paimon can be an enriching and life altering undertaking for the better. King Paimon has given much of his time to guide and aide me, as he has guided so many others. This appears as one way of offering my thanks and dedication. It can be a piece filled with recordings of my experiences with King Paimon so far in terms of research, musings, and spiritual practices. It will likely include much information already known to you if you have studied this Infernal before, and an untold number of tangents and rambling. Yet I still hope that what is laid bare here might also satiate some curiosities. For the sake of creating a more rounded read I have included everything possible through my findings in any relevant texts I could find, and from a point of view that is far more personal to me. These will be things born of my meditation practices, day and night rituals, and general theories. Please know that there will be quite a degree of tangential content as it appears to be what I do best, albeit not entirely intentional. This has already been explained but I must emphasize it. I hope that this may also give some insight on what to expect when making contact. Perhaps it might also make for some light reading for those generally interested in King Paimon. As a note, it has been an absolute delight to work with this wonderful Infernal, and I hope that by creating this piece others may decide to contact him should they feel any pull to research more into who he is, or who King Paimon may be.

With that being said, we will embark on a journey to try and understand King Paimon further.



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*Figure 1: Paimon as depicted in Collin de Plancy's Dictionnaire Infernal, 1863 edition.*



[illegible]

## Examining the Origins of “Paimon”

As a word; ‘Paimon’ has several derivations and meanings that may be found in a multitude of languages. Not all will be thoroughly investigated given the immense number available, and because the nature of this task may never truly be completed. We may still examine the more obvious types with a few extras and formulate some hypotheses from there. Due to language barriers, I have also needed the assistance of translation programs which I want to be as transparent about as possible. Despite this slight handicap, any personal theories provided will be backed up by as much information as possible. I also invite you to make your own theories because “two heads are better than one” as the saying goes. With this now out of the way, we can go on with the task at hand.

In Middle Persian, we can observe a derivation of “هم‌پیمان” (ham-peymân) which may translate as “an accomplice”. Directly, “پیمان” might be recognised as “pact” or “contract”, and even “promise”.

Similarly, “هم پیمان” can be transcribed as “confederate; an ally”.

“پیمان” (Peymân) may be witnessed as a surname in Persian or Kurdish speaking regions. “Payman”, “Paymaan”, along with “Peiman” are other forms of this name that are more recently in use, within the

last 80 years as of this text's release. Albeit being uncommon.

It appears to come from the Middle Iranian Persian "پیمودن" which means "to measure". One example being "to measure his weight in gold". Old Georgian "პაემანი" (p'aemani) grants us the word "date" as in the example of a 'pre-arranged meeting'. It could perhaps lay claim, at least in part, to a theory that King Paimon is also 'King of Pacts' or a 'Lord of Important Dates'. That idea however does not seem wholly correct, but it does play into a theory which will be explained later. King Paymon can offer dignities. This can of course take place during an important time and in an important place. Through this method, we could apply this theory of the before-mentioned origins of his name, and attribute them to his capabilities alongside others that have also been documented.

It was first that I discovered the possibility of a meaning originating with "פעמון" (pa'amon) in Hebrew. We receive the word "bell" when translating this word into English. Bells have long been sewn into high priest's clothing in Judaism, as it would indicate that the priest remained alive out of sight when entering and leaving the Holy of Holies on Yom Kippur (*Exodus 28:33-35*). A bell is customary to hang from the jacket of the Torah book, and on the crown of this same tome. Insinuating sound is closely connected to the Godhead, or some type(s) of rituals in recognition

of this Supreme force. Yet there is also a link with the western world; bells and funerals. Slow ringing of a bell indicates a funeral. Multiple chimes of large bells often indicate wedding celebrations. A lone bell slowly ringing also calls for a minute of reflection in Catholic practices, typically around 6pm in the evening. It may be observed in certain parts of the world that a bell will ring to mark one year after the beloved dead have passed. For this reason, we may possibly associate King Paimon not simply with bells but with celebrations, moments of silence, remembrance, funerals, and possibly even graveyards. There was a time when bells were installed in cemeteries in the case that a still living individual had mistakenly been buried. A bell would allow any unfortunate person to have awoken inside a coffin to pull on an attached piece of string, declaring that they were indeed alive so that they could quickly be unearthed. This was particularly common during the period of the ‘sleeping sickness’. An individual’s pulse and breathing would have slowed so much that medical practitioners of the time mistook them for having died. Through this period of unfortunate history, we could consider a link between King Paimon and grave sites. Bells however are connected to all manner of things. Schools use bells to mark the beginning or end times of learning. Alarm bells wake us in the morning or alert us to disasters of many kinds. Bells are connected to celebrations,

cleansing ritual spaces, or marking the beginning and end of an event. The meaning behind the bell is mostly dependant on context. We can simply look at the base usage of bells and engage in some level of theorising. Bells and time unite in their unique way, clearly marking moments of importance. Sound itself can be considered sacred and is often used in church ceremonies, and private practitioners may make use of bells during their own rituals. Pagan temples or other group works also make ample use of the bell. The relationship between the bell, sound, and God is a uniquely interesting thing to acknowledge.

We also have a link between bells and pomegranates thanks to 28:33-35 in Exodus. Pomegranates have also been linked to Lucifer, who King Paimon is incredibly close with. This pomegranate is listed as being formed from yarn in the colours blue, purple, and red. Already through symbolism in Judaism we can see very loose indications of the possible interaction between Lucifer and King Paimon. This relationship shall be explored in depth later in this text.

## How Did Paimon Become King?

Some stories go that King Paimon earned his way up the ranks among his peers in some manner, maybe rising to kingship partially by fighting alongside armies on the front lines. The Book of Oberon gives Paimon's rank as Prince, and with passage of time we all know and refer to him as King. What makes the most amount of sense in, theory, is that King Paimon is an entity of wisdom, and to have the amount of wisdom it takes to have others look up to you and admire you for your knowledge would take an untold amount of time and effort. Therefore, this is easily one of the more believable reasons behind why King Paimon rose through the ranks. An elder amongst the tribe. What has been unearthed through his own intellectual curiosities, King Paimon's righteous acts in some way, honourable methods of applying them, his patient and knowledge seeking nature, divine wisdom, and maybe some valiant efforts lead him to become king. Currently King Paimon is believed to control around 200 legions of demons, depending on the source, who appear more than glad to follow him and for obvious reasons. Of course, we can also identify his potential flock within the angelic orders. Whether it be the Powers or the Dominions, this does not matter. They are a group nonetheless



amongst whom King Paimon would have worked with and vice versa. Due to such high status the rest of these entities would have been of the same opinion regarding King Paimon as before there were any 'Fall' mentioned by religious scholars etc. There is also the further hypothetical area at the beginning of time and space, that as all was born from the primordial waters. There are bound to be certain spatial energies that would congregate around a group of energetically charged forms due to a harmonious magnetic nature. Others which clash would be repelled. Something similar spiritually may have happened which would negate any need for a 'Fall' in the traditional sense. This might even cause a divinity to have a flock of other like-minded entities to find and travel with. This "flock" simply being spirits attracted to a stronger type of 'magnet'. This may extend into elementals. As these elementals would live, not necessarily entirely without other elements but primarily taking root in one (for example, a mostly airy entity who also carries some water could hypothetically exist). Essentially, I'm using an energetically charged cloud of material with a magnetic pull as an example of what could parallel the demonic divine's abilities in this world and beyond. This could potentially be where King Paimon originated from, and it would make sense as everything was birthed from the primordial well. It could rotate around a repulsion to other complex 'wholes' to an extent,

resulting in like-attracting-like once again. Theoretically, through this reasoning, King Paimon could also have gained prominence by absorbing energy/attracting it like a type of magnet at this time. The alternative is that this demon has always been a natural king without any need to ascend through rankings, similar to the view of belonging to a divine order but existing beyond the Abrahamic scope. I would be inclined to believe the latter in particular; insofar as this divinity precedes such faiths and that there exists far more names and epithets for King Paimon than we may ever know. Some of which could even belong to mortal royalty. Others believe that King Paimon may have come from a place known as “Jinnistan”. This place is thought to have been the birth place of all djinn in Persian mythology. This theory will be discussed soon.

Furthermore, I must state separate theories I hold: A rise in rank can occur planetarily as well. Many deities are known to simultaneously possess multiple associations. Rise in rank appears not only through Paimon's wisdom but planetary relations as well. The Book of Oberon lists Paimon as a Prince, giving Jupiter influence to this spirit, instead of Sun as per King Solomon's texts. Again, we see a rise in rank.

Quite possibly Paimon was lunar or Venusian in nature thanks to personal experiences (besides

Mercurial), eventually becoming aligned solely with solar influences. While there is nothing else to back this theory up, I hold it plausible due to the very nature of deities and mythological development, or statements from grimoire authors of antiquity. For example - lunar and solar ties are simultaneously attributed to many gods and goddesses. These would be seen as contradictory in many ways, and eventually a group may decide on one side alone to reflect an entity – overriding others' beliefs. Just as people change, so too can the very nature of the gods and their alignment thanks to human perception, religious dictation, and otherwise.

## Who Is King Paimon?

From my own personal point of view, King Paimon truly is an entity of knowledge. One who knows untold secrets, and seeks to learn more on all things past, present, and future. He holds knowledge of the arts, the stars and their origins, and information on the sciences including those pertaining to the mind and its understanding. Very good at offering new perspectives and opening fresh ways of thought. He can speak in riddles. And enjoys encouraging creative pursuits. Commonly appears as a beautiful man who may be accompanied by a dromedary and two kingly companions, and a host of others. Alternatively, it is not uncommon for King Paimon

to show alone. Rarely he may be accompanied by Lucifer. Often wears jewellery and/or fine clothing with a golden crown. May rarely take an anthropomorphic form. King Paimon has the character of a gentleman, humble in his ways but stern where necessary. Pushes one to reach success. I have found him to be reserved at first, much like naturally trying to form a friendship with anybody. Human curiosity appears a soft spot. Values deep conversations, much like other spirits. A strong leader who also has a sense of humour. Will not refuse offerings, though none are expected of the summoner.

It may not always be a perfect match. Sometimes our energy is not aligned with King Paimon's and it may need time to become attuned to his. It may feel unfamiliar or uncomfortable at first, maybe even dizzying. Yet this is always partially (or entirely) possible, depending on the person, when entering new environments as well. It can take some time to adjust, and in worst case scenarios, that environment may not be for us at all and a change of scenery is in order. Though I am personally fortunate that through adaptation, certain key areas in my energy have been altered to continue what I deem a mutually beneficial relationship between King Paimon and I. While we may not all be on the same page, and will undoubtedly be divided in opinion on who exactly King Paimon is, with many pieces we may never truly uncover, there are some

things which we can generally agree on. His tutoring is excellent, for example. With great patience and eloquence. A true gentleman at heart.

There are some rumblings in the translation world about authors such as Weyer. Weyer's scripts have been deliberately tampered by his own hand in effort at discouraging the truths from being uncovered in his writings. All done for the alleged protection for anyone who would dare approach the topic and engage with the demonic divine. Truthfully, this would be nonsensical as it would disarm an individual. It is only inevitable that a person would one day attempt communication with demons of the Goetia and beyond. It would merely harm anybody in that they would not be able to prepare to talk with the necessary entities the magician intended on speaking with. Furthermore, if it is stated for Berith to be an entity in control of one area, and yet he has powers over another, would that not also be potentially harmful? Thankfully, we have many authors who have since written on the topic to further discuss anything which might seem inaccurate or otherwise appear debatable. It comes to the forefront, in my opinion, particularly where entities such as King Paimon arrive in the frame. With so many divinities we have the possibility of absolute misinformation where demons with small descriptions prop up, or those who might otherwise be vague in their abilities. They could easily

become entangled with other entities carrying the same powers and more. It is due to this that I encourage you to read as much as possible from as many sources as you can find on any demon (or daemon) if you believe it is necessary. Maybe even try to become more fully aware of any potential errors in texts, or find out further capabilities of an entity if you have a very crystal-clear image of why you are trying to contact a demon such as King Paimon. At least ensure that you have some idea on how to properly approach a divinity would be my advice. “How would you approach somebody you are meeting for the first time in general?” would be good to keep in mind. This would ultimately help to prevent wasting either of your time in advance. Of course, if you are the curious sort who instead enjoys not reading up on each and every detail possible pertaining to any energy, then feel free to experiment courteously and with due respect. Wisdom is meant to be imparted to one another, and while King Paimon may be more withdrawn compared to other demonic divinities sometimes, he is still a wonderful spirit to communicate with should you ever feel a ‘pull’ toward seeking out his guidance. His energy can be very uplifting and freeing as can his lessons.

Quick side note: There is a theory of Goetic entities also having egregore forms, possibly as a result of a preferred image projected into the aether of these

divine demons by many magicians. There is a popular way of ‘verifying’ the legitimacy of an entity by asking them to produce their sigil during conversation. Seeing it being ‘flashed’ in front of your minds’ eye is the easiest form of verification. Does its’ appearance look like the sigils you’ve seen before? If so, you’re speaking to the right entity. If it appears wrong then it’s time to say goodbye and end communication.

### King Paimon & Subordination

As a topic in general, my personal opinion seems possibly of use. Some texts state King Paimon to be subordinate to other Infernal entities but there are some contradictions to be found when comparing documents. This may be due to these author’s different experiences, or it may be due to some other factor. As a general point of discussion, I wish to outline them here for any who might be interested:

*“...subordinate to Corban and Marbas...” - Discoverie of Witchcraft, Joseph H. Peterson.”*

When we come to think of the word ‘subordination’, we think of the classical human hierarchy. Seeing a servant who is likely lower than those that they serve in their ranks. Perhaps even

seeing this individual in a lower class. There are negative connotations attached to this word. In my opinion, on the spheres beyond our own mortal plane, it would instead be seen as a method of filling in a spot that would otherwise be neglected that would be viewed differently from mortals. It wouldn't matter whether it would be an area either silently or loudly appreciated. For example, if we had no bakers and nobody to find them, then there would be no bread. Something we take for granted would suddenly come to the forefront and remind us of how important such things can be. It isn't a loud position like a prime minister who makes various important and publicly recognised decisions and actions. Yet all are on a hierarchy witnessed by society. We would not position the baker on the same level as a prime minister of a country. I don't believe this same version of ranking applies to the manner in which the Infernal operate. Spirits know where they are needed, and they also know about spots that must be filled. It is not a matter of viewing one entity lesser than another because without them then who would be there to teach matters pertaining to the sciences, or the virtue of plants? Every position has its importance in the universe whether it be prominent/popular or not. I imagine the divine demonic are shaking hands and operating merrily instead of viewing 'subordination' in the same lens we would normally see it.



## Where Does King Paimon Come From?

King Paimon is a Solomonic entity, meaning that his origins are found within the text of the Lesser Keys of Solomon. Solomon the King is said to have used magic with help of the Abrahamic God to summon and control a myriad of Infernal through aid of a ring, including King Paimon. There are no stated origins for King Paimon beyond this text, though through unverified personal gnosis it has been relayed that he geologically originates from the Persian region, or modern-day Iran. This has also been claimed as an origin point by other magicians but all of this information once again falls under personal gnosis. There are some ties to Syria as well, in my opinion. To further this gnosis of mine, there has been the theory of King Paimon being a fallen angel. Though upon questioning this topic; it was sent to me that no such fall occurred. This has been told by many practitioners that no such ‘fall from Heaven’ happened, though this again is an unverified proclamation and therefore cannot be stated as fact. With King Paimon’s described appearance in the Lesser Keys of Solomon, we can easily surmise Middle Eastern ties or influences regardless of personal gnosis. To further expand upon the topic of ‘who’ King

Paymon is, there are already pre-made links between many things inside the name “PAIMON” alone. In meditations I have been led on numerous occasions toward Persian, Ancient Babylonian and Ancient Egyptian influences. When asking for further information regarding origins, I was given a mix of a large, incredibly bright star followed by a constellation. This constellation bore resemblance to the main body of either Orion or Lepus. Furthermore, images of pyramids, iron rich hills, and what was explained as a medieval French castle have also cropped up. This castle however appeared to have Germanic influence or was under German occupation at some point in history. I have a fair idea on which castle this may be and will explain in detail in a little while. This is a riddle I have yet to fully understand and explain it but I have my theories. King Baymon relayed that His attributes may be found in entities such as Hathor and Aset, even though they are not the same spirit, just as King Paimon had explained. The same clarification was extended once more to Azazel; the initial pool of energy is where both have been birthed from, and what they are linked by to an extent, but they are not one and the same. Instead, this “pool of energy” is likened to a close congregation of all elements (think of the moment before, during and after the big bang) and entities that once huddled together in the spaces within the vast void experienced friction. Like the repulsion of both positive and positive ends

of a magnet, there was a sort of irritation or that occurred. Either by choice or by force through this friction or irritation, these energies dispersed. Eventually settling into their own areas in space. Comfort would be found through this action. Divinities Ishtar and Astarte also have foundations in the same primordial 'well' or 'big bang' in that these entities also bear attributes of some kind which are similar with King Paimon and King Bayemon, as do several Gaulish and Germanic beings etc. These attributes have been absorbed over the course of time. Though I believe there to be some ground in one form or another particularly regarding Mercury energy. Mercury seems to have ties with King Paimon alongside other planets in my experience.

## Who Accompanies King Paimon?

King Paimon is claimed to be accompanied by many spirits, and also arriving by two particular entities of interest as they have both been named. They are Abalam and Balall. Not much is known about Abalam or Balall outside of allegedly being kings who travel with King Paimon. Abalam and Balall are not always stated as having these names. For example, Belial is mentioned in place of Balall in at least one account. Abalam is also quite possibly Balam of the Goetia as well. It cannot be stated one way or another due to the nature of the spirits. It is simply an interesting idea that most will have already pondered if they have read a little into the demonic divine of the Goetia.

Without their presence, it is said that an offering must be made. The topic of offerings will be touched upon later. There is also King Paimon's trusty dromedary upon which he travels on.

Through meditations I had been given not so much a real name but a nickname by which to refer to this dromedary. Beliasiss. There was no written form of this name presented, though it was pronounced "BEE-LEE-AH-SIH-SS". It is with regret that my capabilities in constructing this into a proper alias

does not extend as far as I wish it could. It was relayed to me that his other two kingly companions include at least one cardinal demon. I also experienced being within the vicinity of some of King Paimon's other companions, specifically those who are in his ranks. Gentle but stern where needed, Sarasel being one female-presenting entity. Though I must also mention that there is a spirit named "Sarisel" who I have found through my studies as being servant to Oriens. I do believe that the spirits are not necessarily dedicated to one sole divine demonic entity alone and that their services may be provided to others as well. The name may also be a very odd coincidence, but I do not think this is the case. Lastly, there was another gentleman who appeared and had little time for idle chit-chat. I cannot name this entity however as this permission was not granted. King Paimon appears to have an affinity for animals in my experiences with him. He granted me a wonderful familiar who I am absolutely fortunate to have the joy of journeying alongside.

## Is King Paimon Evil?

Having the feeling that this question would come across at least one person's mind, it seemed only natural to try and answer it. King Paimon, in my experience, has been a kind and gentlemanly entity. Even acting very sweet on an occasion when requesting his presence in a moment of need. It has been mentioned that King Paimon does not mesh well with certain people. Imbalanced emotions may cause issues between King Paimon and the summoner. However, I cannot be entirely sure of what else might obstruct initial meetings with him. Approaching him with a disrespectful tone will naturally be returned in like, yet this does not reflect every magician trying to speak with King Paimon. Obviously, it is best to ground one's self before attempting to invoke this spirit as it appears that he may cause disturbances otherwise. In my case, King Paimon has only treated me nicely, listened, and helped me. My approach to him was not demanding and was as courteous as possible. There can be no perceived evil in my communication with King Paymon or his King Baymon aspect. There have only been pleasant interactions between this spirit and I directly. With this in mind, I cannot in any way, shape or form, consider King Paimon or his

King Baymon aspect 'evil'. When invoked with truthfulness and openness in both mind and heart, arriving with proper courteousness, and having grounded myself appropriately, only good things have been found. This again coming from my own conversations with King Paymon. I do sometimes wonder if the magician's grounded energy simply doesn't 'connect' well with King Paimon's. Though that notion does seem ridiculous at first, there are people who really don't get on well with certain divinities, it seems. And this could be a possibility. I definitely did not do very well with attempting to call upon the Muslim archangel Mikal and haven't tried again since.

When working with King Paimon however (or any divinity), there will always be the potential for a series of other entities and spiritual parasites to wriggle their way through after the demonic divine have arrived, or after their departure. They may pass through to possibly communicate, leech energy from the practitioner, or both, or just hang around and unintentionally cause issues. If not a parasite, spirits which have their own autonomy may also linger. With this in mind, protective measures should be employed for yourself and cleansing due wherever and whenever you may see fit. I have encountered instances that can only be counted on one hand that were viewed either malicious or unwelcome when having communicated with King Paimon. One being a type of parasitic entity that

was easily removed, and some spirits that once entered my home. When asked to leave they did so willingly. Hence the necessity of protections being put in place before conducting spirit contact in case such spirits are not so friendly. Ideally a banishing would be done a while after a divinity has departed but this is simply according to my own belief system. I think that removing King Paimon's energy directly after his departure is a little rude, so I cleanse a little while after or if I feel the energy of my home doesn't feel 'right'. It might seem appropriate to banish prior to an invocation if you feel it will put your mind at rest. You should not experience anything you cannot handle if you are careful in your work. All in all, energetic parasites and other entities potentially causing trouble are the only 'evil' I can say I've experienced as a practising demonolator. And even then, calling it 'evil' is a stretch.

### Energetic Exchange & Replacement

The idea of energy exchange between a practitioner and a summoned Infernal might be of interest in this area. It is theorized that in order to speak with demons you must exchange a part of your soul in order to conduct this form of communication. When having asked King Paimon this question, he



responded that this is not the case. Instead, it is that the energy of a divinity, regardless of affiliation or alignment, once coming into contact with any being and their soul will ‘change’ it. It is a slow transformation but a change nonetheless. As a *very* basic example, we will imagine holding an inflated balloon. If we take this rubber balloon and rub it against a person’s hair, it will cause a reaction where the electrical charge will cause that individual’s hair to stand up due to the switch in electrons. It is similar in that any spirit a person communicates with will inevitably ‘rub off’ their energy onto the person and cause a level of change within the summoner. Over time, more and more of this energy is shared with the magician to the point that it aligns with the entity they have continually sought out. This ‘change’ is what occurs within the body and soul. It doesn’t matter what divinity is contacted. Even if an individual were to seek out one of the Abrahamic saints, angels, or even their supreme spirit, this subtle swap in energetic alignment would occur. While it is entirely theoretical in nature, I explain this as it could be that a person may perceive this transformation within the body and soul to be a type of ‘evil’. Yet if it is to happen with any spirit, then I would most certainly not call it evil but a spiritual transformation willingly undertaken by a person.

## What Path Does King Paimon Walk?

When meditating and asking what path or system (belief-wise) King Paimon walked, the following was granted as a response:

*“My system is simple. I deliver communication, enlightenment, and intelligences to all those who might be open and welcome to my messages. I come with gifts to be spread in this form and this occurs on a web not solely belonging to any lone religious system. This ‘system’ of mine may be sought freely if any will welcome my presence in their lives, or the message of independence. It [the system] is not confined by words or rituals known to humankind, it is a path that goes beyond. You might observe it best through mantras, and the Kabbalah. Several ‘systems’ found across the globe hold a certain amount of truthful essence within. Yet the entirety of these systems is not home to one whole truth. Many crevices exist for knowledge to slip through. Methods to attain enlightenment ignored. Even lost unintentionally or otherwise. The independent path is that which I walk, meanwhile the rest is left to intuition. It contains no name other than “enlightenment”.*

King Paymon's path or 'system' of belief and action is to seek and spread knowledge. Also, to maintain some level of 'order' (moderation of all things in the spiritual and physical realms on a personal level) within these 'paths' which we may commonly observe having been paved/reused as several concepts through religious institutions, or other spiritual practices (abstinence of certain foods and drinks, taking spiritual retreats in order to focus on where we should go on our journey next etc.). These practices existing without the need of an organization, or any temple other than the one which resides within us all. An independent and sometimes lonely path that inevitably leads us to knowledge, shy of others' companionship. Where "the rest is left to intuition" is concerned, I believe it relates to the hypothetical. Things that can be tested and verified on a personal basis. Basically, anything that cannot already be found as teachings in any religious or independent systems. Needless to say, there is plenty of information which should be shared, and this gives reason as to why King Paymon would be receptive to communication with so many others.

## Persia & King Paimon

During my work with King Paimon, Persia has always been most prominent in where this Infernal seems to have come from. On at least one occasion, King Paimon has claimed to have taken Iran as his homeland of sorts. Considering the Solomonic texts stating that King Paimon has his dromedary companion, she would indicate Middle Eastern origins or influences. Persia would be natural to pinpoint as a likely candidate in terms of where King Paimon might have come from. While researching any potential links, these are incredibly slim to none. Unverified gnosis has led me to make the distinction of where King Paimon has hearkened from, but I recognise that this may not be enough for many people. Mount Qef is sometimes mentioned in Iranian mythology as the home of the jinn. As King Paimon may potentially be a jinn, or genie as sometimes spelled, this is the potential origin of this divine demon. Peris, the beautiful winged and mischievous entities of Persian mythology are thought to potentially be jinn. While these have been explored more thoroughly in earlier chapters, it is easy to see how Iran can be a spot many will point to as the theoretical region King Paimon sprung from. Unverified personal gnosis came through to describe Iran prior to research into

the topic which gives me further belief that this is an area of great importance.

## Who is King Paimon?

*“And when called upon, King Paimon shall arrive with a tremendous voice, with a host of sounding trumpets marking his arrival.” - Lesser Keys of Solomon.*

King Paimon is described in a myriad of ways, in many accounts by authors who may or may not conflict with one another. He is described mostly similarly in much older works with some diversion in modern texts due to an increase in personal testament. Whether it be through formally published works or blog posts on the internet, you can find statements or theories on who King Paimon is. For the sake of completing this section I would like to divulge in all quotes mentioning this spirit so that we may build upon it later, and come to some form of agreement despite any presented inconsistencies between these texts. My own theories will also be sprinkled about as we progress. At least so that we understand the various characteristics associated with content that does not conflict, and discuss any information that doesn't match up.

King Paimon is an entity I was very fortunate to stumble upon naturally through research, and without much external influence beyond initial Solomonic writings. Personal experiences have

drawn a very colourful image of King Paimon. He is beauty, splendour, wisdom, and much more. In personal works, he has presented himself as an Infernal with a background found in several different cultures presiding over areas of wisdom, war, splendour, and the art of beautification. Bluntly sending the message that King Paimon is a divinity who has likely been known and revered for aeons under different names and in a multitude of cultures.

This Infernal is mentioned in grimoires such as the Book of Incantations, Clavis Inferni, Dictionnaire Infernal, Discoverie of Witchcraft, Munich Manual of Demonic Magic, Pseudomonarchia Daemonum, The Book of Abramelin, The Book of Oberon, The Book of the Office of Spirits, The Grimoire of Pope Honorius, and The Magical Calendar among them. Each quote will be followed by book of origin and authors shall be stated alongside this information. Note that some less dated manuscripts will be involved for sake of completion of this chapter where possible. Though not all will be quoted as that would take up a whole book on its own. Before reaching into this portion, there is one detail that appears relevant before moving on.

### Who is King Baymon?

King Baymon is mentioned sparsely by authors and

is related to King Paimon by means of aspect (at least in personal experience). King Baymon's aspect is one seemingly reserved for more important matters, and those which require the most absolute certainty in situations important to him and to the summoner. King Baymon's attitude and demeanour comes across differently when compared with King Paimon. He is a towering, bulky figure in loose robes with a crown decorated with seven stretched out sun rays. He has silvery, even salt and pepper-like hair and a well-shaped beard. King Baymon is stern, understanding, firm, yet retains that same joyfulness King Paimon expresses during contact when pressing matters have been resolved, and sometimes otherwise. This playfulness boils down to the changing atmosphere in relation to a matter. It is more like speaking with a higher authority or a businessman for lack of a better word. If a conclusion can be found where each party leaves happy then that is when King Baymon may loosen up and show that more jolly side more-so, as is commonly noted. King Baymon originates with King Paimon but only shines where deemed necessary as has been stated. I believe this to be an aspect that shows when one is about to approach, and tread beyond, an important crossroads in their lives.

With that having been mentioned, from here texts regarding King Paimon will be explored.





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## The Lesser Keys of Solomon

*“The Ninth Spirit in this Order is Paimon, a Great King, and very obedient unto LUCIFER. He appeareth in the form of a Man sitting upon a Dromedary with a Crown most glorious upon his head. There goeth before him also an Host of Spirits, like Men with Trumpets and well sounding Cymbals, and all other sorts of Musical Instruments. He hath a great Voice, and roareth at his first coming, and his speech is such that the Magician cannot well understand unless he can compel him. This Spirit can teach all Arts and Sciences, and other secret things. He can discover unto thee what the Earth is, and what holdeth it up in the Waters; and what Mind is, and where it is; or any other thing thou mayest desire to know. He giveth Dignity, and confirmeth the same. He bindeth or maketh any man subject unto the Magician if he so desires it. He giveth good Familiars, and such as can teach all Arts. He is to be observed towards the West. He is of the Order of Dominations.<sup>13</sup> He hath under him 200 Legions of Spirits, and part of them are of the Order of Angels, and the other part of Potentates. Now if thou callest this Spirit Paimon alone, thou must make him some offering; and there will attend him two Kings called LABAL and ABALI, and also other Spirits who be of the Order of Potentates in his Host, and 25 Legions. And those*

*Spirits which be subject unto them are not always with them unless the Magician do compel them. His Character is this which must be worn as a Lamén before thee, etc” – The Lesser King of Solomon, Crowley/Mathers edition.*

The direction of which the exorcist ought to witness King Paimon is usually described as to the West or Northwest, though when directly translating a specific portion of Latin to English, it does appear to possibly mean ‘North’ as Weyer translated, contrary to Scot who wrote “Northwest”. This portion in question is the below:

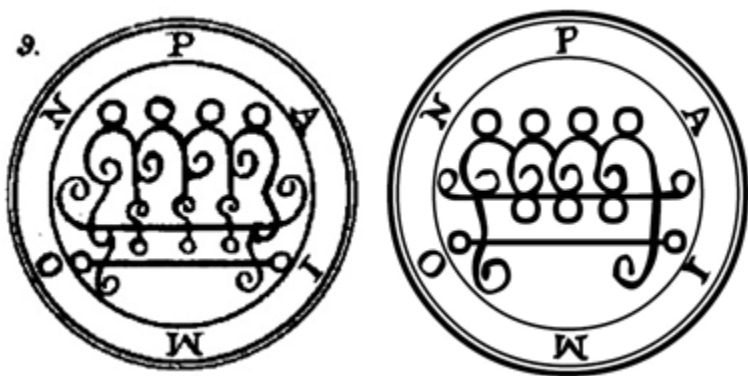
*“Aquilonem versus exorcistam conspiciere oportet, quæ ibi hujus sit hospitum.” - The Lesser Key of Solomon: Lemegeton Clavicula Salomonis, Translated by Joseph H. Peterson.*

*“Let the exorcist face towards the north, which is where his quest will be.” - A direct translation by the author.*

When translating this directly into English it appears more thoroughly ‘North’ than ‘Northwest’, but I still personally adhere to the West direction as it appears appropriate.

King Paimon’s sigil appears as such according to the Lesser Keys of Solomon manuscript, though

some alterations have been made throughout the years by various authors, and privately practising demonolators. Especially those who may have either created or ‘received’ personal sigils which have not been made public. ‘Received’ sigils are those communicated to the magician by the entity personally. More may exist that are currently beyond our reach and in yet to be discovered tomes. Perhaps some will never see the light of day. For now, these would appear most commonly when researching King Paimon:

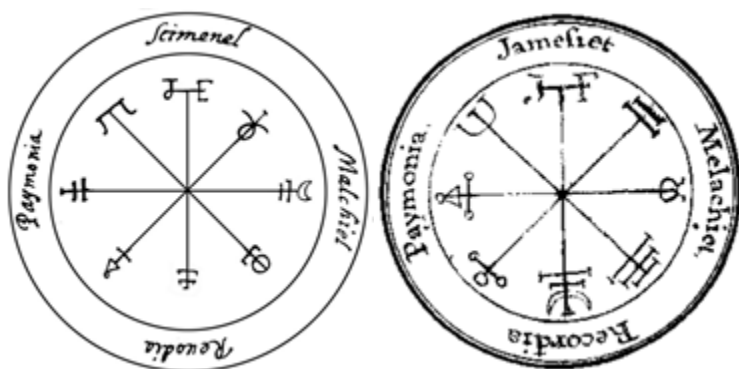


Before following onward to King Paymon’s

inclusion in other tomes, it would also be interesting to take note of King Solomon's Second Pentacle of the Sun where includes a holy angel of God by the name of 'Paimoniah' or alternatively written as 'Paymonia' and 'Paimonia' in some cases.

We are not one-hundred percent sure of any further information regarding this angel beyond their name but we can clearly form theories on this angel and their relation to King Paimon given their similarities. Some will refer to King Paimon as "King Paimonia". The recognised link of King Paimon being most obedient to Lucifer, that being close friends, may position King Paimon second to Lucifer on a chain perceived by humans and our natural way of understanding hierarchy, even if it may not necessarily be viewed the same way by the Infernal (this is going beyond his usual inclusion as a cardinal spirit which I fully recognise. Please humour me a moment). This would rouse suspicion to who angel Paimoniah could be and those other entities surrounding this holy divinity on this exact seal. Two versions exist, one with minor adjustments to the overall image on the 2<sup>nd</sup> Pentacle of the Sun.

For those curious, two versions found of the Second Pentacle of the Sun have been included below and originate from Mora's Zecorbeni, Calvicuas Salomonis (first image), and the Mathers' translation (secondary image):

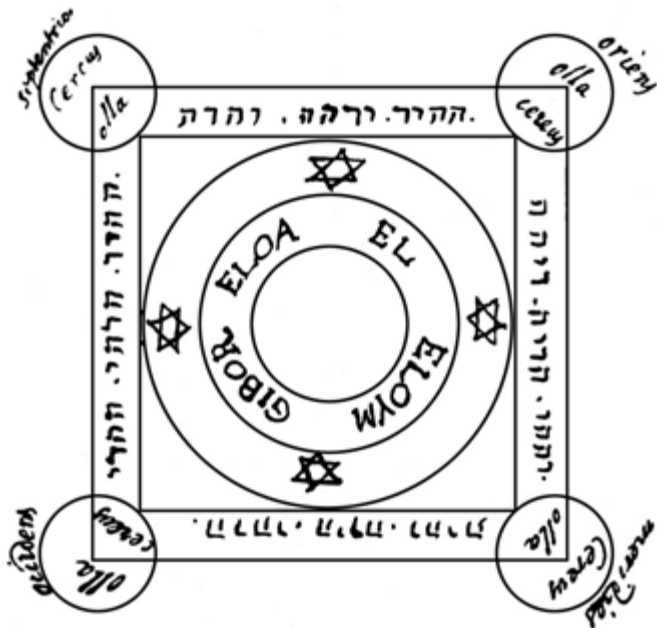


Given that the Second Pentacle of the Sun is meant to repress pride and arrogance, and the entity's names are to be written in yellow ink, there *might* be something to the following: King Paymon likes those who approach him to be humble (in my experiences this has been very welcomed and has been commented on VIA unverified personal gnosis), we could create a loose hypothesis based on this being that the two are connected. Personally, I am unsure about believing in both names being mere coincidence, and would be inclined to think that both are indeed the same spirit. This could then insinuate Lucifer's domain laying within the First Pentacle of the Sun, or somewhere in between the powers of the First and Second Pentacles. There is

also the further element of yellow ink. King Paimon's sigil and background are usually fashioned from yellow and blue (though I know many choose a red sigil with black background).

Another excerpt within Zecorbeni, Calviculas Salomonis is found written beneath the following image. This picture is presented as a form of summoning circle:





The text reads “Oriens, meridies, occasus, septentrio / Asmodiel, Amaymon, Paymon, Aegym / Agyel, Sabaoth, Jehoua, Adonay. Quis in fortibus ut tu Deus Tetragrammaton.”

Which Joseph H. Peterson translates to “East, south, west, north / Asmodiel, Amaymon, Paymon, Aegym / Agyel, Sabaoth, Jehoua, Adonay. Who among the mighty is like you, the God of the Tetragrammaton.”

As we can see, King Paimon, Lord of the West,

might be considered amongst the strong, similar to God of the Tetragrammaton (depending on your own interpretation of the text, of course). An immensely powerful position to command in any case, just like any cardinal point. Yet there is curiously no name of “Paimonia” here as seen in the Second Pentacle of the Sun. This is possibly due to equating both divinities, or by shortening his name. Nevertheless, we can surmise that they are both the same entity due to their spelling. Given the hefty coincidence in both bearing such a striking similarity, I would believe this. The other less likely notion is that it is merely a coincidence that both are named in this way and nothing more, or perhaps there was crossing thought during ceremony that led to Paimonia becoming “Paimon” when having been summoned by King Solomon (I personally do not believe this to be the case). Another possibility, as aforementioned, is a shortening of name, similar to a nickname. Ultimately, we may never know for certain.

### Book of Solomon's Magic

*“Orig: Fallen Angel of the Order of Dominions but probably a Middle Eastern Pagan Goddess. Paimon (pron. "Paymon") means a "tinkling sound", as made by the sistrum of Isis. Some accounts show the Spirit appearing as a young woman riding a camel.” -Carroll*

“Poke” Runyon.

Runyon’s theories are highly curious and will be delved into more thoroughly in a dedicated section.

### Discoverie of Witchcraft

*“The Spirit Paymon is of the power of the Air, the sixteenth in the ranck of Thrones, subordinate to Corban and Marbas.” - Joseph H. Peterson.*

There is some contradiction to be found in this text when compared to other authors which will be explored later in its relevant area.

### A Dictionary of Angels

*“Paimon – before he fell, Paimon was an angel of the order of dominations. In Hell he is a great king, obedient only to Lucifer. Under Paimon are 200 legions of spirits “part of them of the order of angels, part potentates [powers].” When invoked he appears in the form of a young woman mounted on a dromedary, with a crown upon his head, as he is pictured in Dictionnaire Infernal (1863 ed.), p. 521. On special invocations he is accompanied by 2 great princes of the underworld, Bebal and Abalam, according to Wierus, Pseudo-Monarchia.” - Gustav Davidson*

## A Treatise on Angel Magic

*“The Names of Some of the Good and Bad Spirits Solomon Made Use of which are mentioned in Enoch’s Seven Tables, with a true account of their shapes, powers, government and effects, with their several seigniories\* and degrees.*

*PAIMON, appeareth with a great cry and roaring, putting on the likeness of a man sitting on a dromedary wearing a glorious Crown, hath an effeminate countenance. There goes before him an host of men with trumpets, cymbals and all instruments. He giveth dignities, prepareth good familiars, hath the understanding of all arts. There follows him 200 Legions partly of the Order of Angels, partly of Potestates.” - Being a Complete Transcription of Ms. Harley 6482 in the British Library, Edited & Introduced by Adam McLean.*

## Pseudomonarchia Daemonum

*“Paimon is more obedient in Lucifer than other kings are. Lucifer is heere to be understood he that was drowned in the depth of his knowledge: he would needs be like God, and for his arrogancie was throwne out into destruction, of whome it is said; Everie pretious stone is thy covering.*

*Paimon is constrained by divine vertue to stand before the exorcist; where he putteth on the likenesse of a man: he sitteth on a beast called a dromedarie, which is a*

swift runner, and weareth a glorious crowne, and hath an effeminate countenance. There goeth before him an host of men with trmpets and well sounding cymbals, and all musicall instruments.

At the first he appeereth with a great crie and roring, as in Circulo Salomonis, and in the art is declared. And if this Paimon speake sometime that the conjuror understand him not, let him not therefore be dismaied. But when he hath delivered him the first obligation to observe his desire, he must bid him also answer him distinctlie and plainelie to the questions he shall aske you, of all philosophie, wisdom, and science, and of all other secret things.

And if you will knowe the disposition of the world, and what the earth is, or what holdeth it up in the water, or any other thing, or what is Abyssus, or where the wind is, or from whence it commeth, he will teach you aboundantlie. Consecrations also as well of sacrifices as otherwise may be reckoned. He giveth dignities and confirmations; he bindeth them that resist him in his owne chaines, and subjecteth them to the conjuror; he prepareth good familiars, and hath the understanding of all arts.

Note, that at the calling up of him, the exorcist must looke towards the northwest, bicause there is his house. When he is called up, let the exorcist receive him constantlie without feare, let him aske what questions or demands he list, and no doubt he shall obtaine the same of him. And the exorcist must beware he forget not the creator, for those things, which have beene rehearsed before of Paimon, some saie he is of the order of dominations; others saie, of the order of cherubim.

*There follow him two hundred legions, partlie of the order of angels, and partlie of potestates. Note that if Paimon be cited alone by an offering or sacrifice, two kings followe him; to wit, Beball & Abalam, & other potentates: in his host are twentie five legions, bicause the spirits subject to them are not alwaies with them, except they be compelled to appeere by divine vertue.”*

### Le Livre des Esperitz

*“Poymon appears in the semblance of a crowned woman, very resplendent, and rides a dramagdonere [sic]. He who constrains him must have his face towards the west, and he says the truth of what is asked of him and teaches all sciences to the master, and manifests all things mute, and gives dignities and great lordships, and brings to mercy all the malevolent people of the world. master plainly; and is lord[u]r of xxv legions.” - Trinity College O. 8. 29.*

### Fasciculus Rerum Geomanticarum

There is a portion regarding King Paimon within this relatively large text, documenting King Paimon along with a sigil dedicated to him. This sigil shall be positioned at the base of this tome’s contents:

*“But now King Paimon is to be dealt with, and it is to be partly of the*

order known that great Paimon himself is more obedient of Powers to the will of Lucifer than that of the other kings. The order of Lucifer is not to be reckoned. God willed the depth of their knowledge to be expanded, and for his pride he has been cast out to a place of exile. Paimon himself is compelled by divine virtue, and appears multiform, but when he comes before the exorcist, he rides upon a camel, crowned with a crown most bright, his face dark; and he appears before the exorcist with pipes and cymbals, and with various sorts of attendants approaching with enormous clamor and roaring. The others are most mild, just as in the art of Solomon, that is in exeuponticha,<sup>171</sup> it is excellently testified. Yet Paimon's [x] language shall not be able to be understood by the exorcist; if the exorcist is fearless, then Paimon will speak to him as lucidly and fittingly as can be concerning every inquiry. Indeed, it is recounted that he speaks of all learning and philosophy, and of everything secret and hidden; and he knows the disposition of the cosmos, and how the world is arranged, and what holds it up; what is the very water, and what the abyss; and what the wind, and from what place it departs; and if it will be windy, and all the rest. He speaks of the state. He performs consecrations of books, as well as of other things. He excellently give dignities, and he makes all opponents [xx] humble themselves and satisfy the exorcist's will; and moreover he gives very good familiars, and the understanding of all birds. Note, if the exorcist calls for Paimon to come before him, he shall beware to look nowhere except toward the north, in which place is Paimon's

habitation,<sup>172</sup> but then Paimon shall come before the exorcist without fear, assuming every courtesy toward him, and the exorcist shall question him, and beg what he wish, and without doubt obtain it. The exorcist shall not beware, therefore, his creator on account of those who were promised by him that he would deliver them into oblivion. There are some who say this one was of the order of Dominions, but as I see it, of the order of Cherubim; and he has forty legions: partly of the order of Virtues, and partly of the order of Powers. It is to be noted, should it be remembered, that if Paimon should come alone as he is called, he shall demand as much [x] frankincense or sacrifice as if they all had been conjured. Always with him come two great kings, namely Belial and Basaam, and other kings great and powerful; twenty-five legions are always with him in his train, which spirits, belonging to the others, do not always proceed with him, unless by divine virtue they are compelled.

171: This word in the ms. remains uninterpretable, but cf. the equally obscure *Empto. Salomonis* in Weyer's entry for *Paymon*.

172: Evidently not his exclusive habitation, as he shares it with *Egym* and possibly others; see 309v. Located on *Biblioteca Medicea Laurenciana*”

It is very interesting to note here that Belial and Basaam are explicitly mentioned instead of the classical Laball and Balaam. It is also another example where King Paimon is noted as being affiliated with the North more-so than with West. The text's stating of King Paimon appearing



“multiform” is also nice to note as this is an uncommon acknowledgement. What these forms are is never explained.

### Munich Manual of Demonic Magic

Within this text is a spell which pertains to love, labelled “For Love, or On the Secret Arts of the Image” this too has been translated by Brian Johnson. Here we may read the following:

*“Deinde magister habeat socios fideles et vadat ad arborem fructiferam, et faciat magister circulum: et incipiat magister artem facere sive ymaginem mulieris pro qua facit, semper murmurando dicens tu Belial, Tu Ascharoth, Tu Paymon ad hoc sitis opus mihi adiutores: et similiter murmurando dicens Ego formo istam ymaginem in amorem talis ut valeat [x] ad quod facta: et tu Belial initiale princeps ad hoc opus sis mihi adiutor, et tunc magister faciat ymaginem de praedicta cera incipiens hora Iovis descendendo usque ad horam Saturni et sic formata ymagine faciat fieri magister ab artifice praedicto.”*

*“Then the master shall take trustworthy companions and go to a fruitbearing tree, and the master shall make a circle, and the master shall begin to work the art, or rather the image of the woman upon whom he operates, always in a murmur saying: You, Belial; you, Ascharoth; you, Paymon, shall*

*be assistants to me in this work; and likewise in a murmur saying: I fashion that image by the love of so and so, such that it shall be efficacious [x] in bringing that about; and you, Belial, first prince, shall be an assistant to me in this work. And then the master shall make an image from the aforesaid wax, beginning in the hour of Jupiter, down to the hour of Saturn.”*

The sigil dedicated to Paimon within the text is written in red ink. It appears vastly different from the standard sigil witnessed in the *Ars Goetia* and can be seen below. The outline has been redrawn and somewhat cleaned by myself in an attempt to make the sigil clearer:



If using the imagination, it does seem to bear some resemblance to a camel, or some other animal with an elongated face or trunk. The shape in the centre which carries a line in its lower section, and another jutting outward toward the top is still a mystery. Perhaps the central figure resembles the cushioning which is typically first applied on top of a camel prior to riding. The solitary line could then represent

where a foot might rest. Or maybe it is a standing or sitting figure with one arm to their side who is wearing a crown of sorts, indicated by the upward facing line atop the potential head. These are merely some imaginative ideas to give reason for this image's shape, and this may actually depict something else entirely. Maybe it's similar to a solar barque used in Ancient Egypt, for example. It is worth noting that most sigils contained inside of the Fasculus Rerum Geomanticarum manuscript are comprised mostly of lines and patterns that do not create any truly obvious image with only one exception being that of a hound belonging to an entity named Abzaeli. Note that the above cleaned sigil looks similar to that of another demon called "Segol" that may easily be found within The Secret of the Keys of Solomon. The only difference being that there is no symbol in the center, simply the outline of the solar barge-like or animal-like image alone. The drawing is otherwise the same. Something which reminds me somewhat of King Paimon and Gremory and their highly similar appearances but dissimilar abilities as outlined in The Lesser Keys.

### Dictionnaire Infernal

*"Paymon, l'un des rois de l'enfer. S'il se montre aux exorcistes, c'est sous la forme d'un homme à cheval sur*

*un dromadaire, couronné d'un diadème étincelant de pierres, avec un visage de femme. Deux cents légions, partie de l'ordre des Anges, partie de l'ordre des Puissances, lui obéissent. Si Paymon est évoqué par quelque sacrifice ou libation, il paraît accompagné des deux grands princes Bébal et Abalam." - Jacques A. S. Collin de Plancy.*

*Translated into English, this becomes "Paymon, one of the Kings of Hell. If he shows himself to the exorcists, it is in the form of a man riding a dromedary, crowned with a sparkling jeweled tiara, with a woman's face. Two hundred legions, part of the order of Angels, part of the order of Powers, obey him. If Paymon is evoked by some sacrifice or libation, he appears accompanied by the two great princes Bébal and Abalam."*

### Occult Philosophy, Book III

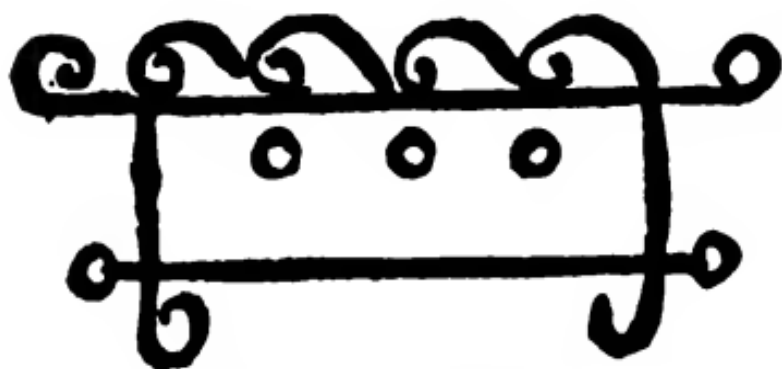
Paymon is listed here as a cardinal entity and "*King of the West.*" - Heinrich Cornelius Agrippa.

### The Book of Black Magic and Of Pacts

*"IX. Paimon, a great king, very obedient to Lucifer. He appears like a crowned man seated on a dromedary. He speaks with a roaring voice, and teaches all manner of musicians. He speaks with a roaring voice, teaches all arts, sciences, and secrets, gives and confirms dignities, makes men subject to the will of the Magician, provides good familiars. He is observed towards the north-west,*

*and is of the Order of Dominions.*

*(It appears from Wierus (Weyer) that the operator may fail to understand this spirit in which case he must stretch forth the character belonging to him, and command him to speak clearly.)” - A. E. Waite (1910).*



**THE SEAL OF PAIMON.**

## Short Personal Opinion

Originating with Runyon's work, it has been hypothesized that King Paimon could have been an ancient Middle Eastern goddess. Running with this theory, we can use further information from Paimon's name. "POM" or "pa'am" (assuming the language inside Abramelin the Mage is Hebrew) could go onward to align with associations between bells and goddesses which sound is associated. Runyon has suggested that the goddess Isis/Aset is King Paimon but has not divulged in how he came to this conclusion. There is merely the possibility of taking King Paimon's feminine disposition and running with it. The sistrum is a musical rattle instrument used in Ancient Egypt and has been observed in religious celebrations and festivals in honour of these goddesses among others. The instrument already has links to deities Bat and Hathor before Isis gained prominence in Ancient Egyptian belief and custom. The ringing instrument is associated with other ritual ceremonies, creating some confusion. With this type of hypothesis, it could also be that King Paimon is related to Inanna. Essentially creating ties between any entity surrounding Aset, Hathor or Inanna and the equated Astarte. Sadly, we do not have any further information on how or why Runyon has picked

singled out King Paimon as being a Middle Eastern Goddess other than having a rather feminine appearance. One could easily argue Duke Gremory could have been a Middle Eastern goddess as well. All in all, some mysteries may never be solved. Yet I find great interest in the concept of whittling down our potential list and we have formed *some* ties between King Paimon and some Middle Eastern Pagan goddesses. A handful of magicians who claim to have worked with this Infernal have stated that King Paimon has relayed his time being worshipped as a goddess. These claims once more fall under unverified personal gnosis, so no direct evidence can be provided. Though I have received the same information relating to Hathor. So, in my own belief system, I can assert this claim as true but not in a factual manner. Merely in the sense of unverified personal gnosis. Nor can links to other entities be shown in any way that can be stated as fact. It would be nice to simply develop some method in forging links between deities so that we can point to those and say “well could there be something here?” as it would be useful.

Much is unclear due to the nature of various claims, the spiritual world, and origins in both classical and modern documentation due to their topic. Any unverified gnosis is also troublesome in that not only is it based on a sole person’s experience, but not everything can be made public either. It is an added layer of complexity to the matter. Even I have



reservations on what can be shared as there is much held sacred in my heart. There is also the situation of spirits changing and shapeshifting, and this is often mentioned in texts found across the globe. It is not simply demons alone who can engage in this art. Examples can be found in practically any Pagan pantheon out there. Though I am certain most will already recognise this.

### Aspects

With this topic it seems like a good transition to speak about the idea of Infernal aspects, or ‘pieces’ to the whole. A face which one might view when calling down an entity. Just as the Abrahamic ‘holy ghost’ is said to be everywhere at once, it is possible for the demonic to employ the same methods in theory. There is also the possibility of a spirit ‘spreading’ itself to contact many at once by employing aspects or presenting as they usually would. Perhaps even extending their touch in some other way to reach practitioners who call upon them at the same time. It is plausible in the sense that spirits may be able to divide parts of themselves somewhat to accomplish this task – covering a lot of ground and presenting how they see fit or in a way the summoner feels more comfortable with. Hence issuing a ‘face’ that is specific to a situation and person. It helps in offering a reason as to why

different practitioners or dabblers in this spiritual practice may encounter different results in terms of a demon's appearance, and more. For others, there are accounts that corroborate with acquaintances' experiences in this same area while working on a task.

Equally important is the matter of touching upon limitations of the human psyche. There will be the inevitable possibility of culture and other backgrounds having an effect on spirit communication. Some ideas or beliefs from our own mind may interfere or inject themselves causing a conflict at some point in time, or producing a different appearance for the divine demon. This may wind up with certain aspects of a spirit presenting themselves in a form more accustomed to those cultures and backgrounds. For example, there have been many different appearances from King Paimon. These range from simple things like additional gold bangles to showing himself as though he hearkened specifically from a certain area, for example; Turkey. The spirits are said to transform into whatever image they desire, and the Infernal are no exception. Do not be disheartened if King Paimon's appearance might differ to written accounts or personal testaments from friends, as this could worry some people. This does not mean your encounter is illegitimate by any stretch, nor does it

necessarily mean that you've contacted the wrong Infernal. There are ways to discern which entity you are talking to other than observing his choice of garb. King Paimon's clothing will likely change for you depending on how he feels anyway. More will be divulged in the appropriate chapter.

## The Book of the Office of Spirits

Alternatively known by its Latin title '*Liber Officiorum Spirituum*', we can observe the mention of all spirits of the air with:

*“and the four kings of the air (Leraje over the east, Paymon the west, Aim the north, and Bune the south), and the means of calling them. It then lists an additional seventy-five demons, for a total of eighty-two. Many of the demons are comparable to those in the Lesser Key of Solomon.”*

## The Secret Lore of Magician

Inside section '*Conjuration of the Demons of the Kings of the Demons*', we see the invocation for '*Conjuration of the King of the West*'. We observe a somewhat different spelling of King Paymon's name below:

*“I conjure and invoke thee, O Baymon, powerful King ruling at the West, in the name of God! I order thee by the Power of the Most High, to dispatch to me instantly to appear before this Circle the Spirit Passiel Rosus, and all the other Spirits who are under thee, that they may answer all things that they are asked by me. If thou doest not this, I will compel thee by the Holy Sword of Fire! I will increase thy sufferings, and I will cause thee to be burned!”* - Idries Shah.



## The Sacred Magic of Abramelin the Mage

*“The Eight Sub-Princes be:  
Astaroth, Magoth, Asmodee, Beelzebub, Oriens, Paimon,  
Ariton, Amaymon.”*

*“Paimon: Is also frequently written ‘Paymon’, and sometimes ‘Paimonia’. Probably from Hebrew, POMN, = a tinkling sound or small bell. This is again derived from the Hebrew root POM, = to agitate, impel, or strike forward. The word POMN is employed in Exodus 28, 34; 28, 33; and 39, 25. Paimon is also called by the Rabbins by the title of OZAZL, Azazel, which is a name used in Leviticus with reference to the Scape-Goat. Its derivation is from OZ, = a Goat; and AZL, = to go away. It has frequently been warmly discussed whether the word in question means simply the Scape-Goat, or whether it signifies a Demon to whom that animal was dedicated. But in Rabbinic Demonology it is always used to mean one of the Chief Demons.”*

Author note: The version quoted here is the Edmund Kelly 1900 edit. While I do not have the ability to speak Hebrew, and this being the assumed language as there is the involvement of Rabbins, I have tried to do some research on the topic as it is intriguing that this section claims King Paimon to be named Azazel by these ancient Rabbins. There is only so much that can be done, especially when languages do change with the passage of time, and

is highly dependent on context. With this in mind, note that this research is done with the inclusion of modern Hebrew meanings and respective of the original text. With aide of various Hebrew-English translation tools, the word “goat” does appear to translate through the feminine as “EZ” or “רַעַ” in Hebrew with the masculine ‘OZ’ “רֹעַ” instead meaning “courage”, “strength”, and “daring”. The root for ‘goat’ likely lays in “OZ” nevertheless. While searching “AZL”, this seemed to translate into several things including “sold out”, “cease”, and “to be exhausted”. No single translation relayed anything actively *driving* something away. I do acknowledge where these translations may fall short however. Especially where modern day versions of the words are likely being offered, and through translation programs which are inherently flawed by lack of context. Not to mention the infamous flaws of machine translations as is. And it hardly makes sense to arrange ‘sold out goat’ from these combinations. A similar appearing adjective to OZ is ‘AZ’ (רַעַ), producing “strong, mighty, intense”. The bible has been known to use the word ‘goat’ in reference to wicked men (perceived as being those in opposition of the Abrahamic God), such as in Matthew 23:33 “And he shall set the sheep on his right hand, but the goats on the left.” We could maybe theorise the meaning ‘end of demons’ through loose combination of these root words and added connotations (could it allude to the possible

angelic nature of Azazel, a general epithet, or personification of an attempt at ending all entities opposing Yahweh instead?), yet it does not necessarily direct us toward King Paimon as the entity in question. It would also be impossible to pin which specific Hebrew figure(s) referenced King Paimon as Azazel, or why this was done. And so, it is simply something that may be forever lost to time. “פֶּמֶן” (pa’amon) means ‘bell’ and it would be deemed more fitting in relation to the previously quoted lines in Exodus, and where it directly references tools used by Jewish high priests. It is also good to point out here that for one meaning given to a word, there is a list of several other possibilities, but I digress. The aforementioned lines from Exodus describe each pomegranate to be formed from blue, purple, and scarlet yarn, then being woven with golden bells at the hem of the priest’s garment. Perhaps by extension we may take away the “tinkling sound” which these tiny bells would have made due to their small dimensions. Especially when compared to a larger sized type that would dispel a clearer ringing sound when used. “POM” I could not find much information through that spelling which is to be expected, though I did find some information instead by searching for “pa’am” or Hebrew “פֶּמֶן” which can mean ‘beat’, ‘pace’, or ‘time’. This is relevant to the inner workings of the bell itself, the clapper will strike or ‘beat’ against the external portion of the



device, even creating a ‘beat’ in the rhythmic sense by these motions made by said clapper. One derivation of this term includes “לִּפְאָמִים” (lif’amím) coming from “לְ” meaning ‘-to’, or ‘from’ and “פְּאָמִים” (p’amím) giving us “times”. This could suggest this Infernal’s name also translating to ‘King of Instances’ as ‘times’ in this manner would be akin to spontaneous moments. This is obviously very loose reasoning and should be taken with a grain of salt. On the other hand, “אַפְאָם” (áf pá’am) would translate to ‘never’. Meanwhile, “אֵפְאָם” (éi pá’am) would give us ‘ever’. Leaving us with a translation which may be skewed in any direction. Despite this issue, it may help lift the veil on where the name may come from in some way, or lead us to some hypotheses which we could research that carries greater weight behind it. Great leniency may need to be applied in certain areas due to the very nature of languages as words may eventually splinter from its initial spelling, be intentionally transformed etc. It can also apply to many words, thereby eventually having its meaning warped no matter the context. Obviously, this also dips into the area of divinities where plenty have already been demonised as is. Nevertheless, there likely exists other meanings yet to be discovered and names soon to be unearthed. Though many entities are already known by various names. These names may describe multiple beings yet remain one and the same (maybe like Inanna and Ishtar), or

incredibly similar entities. For example, the word 'רִמּוֹן' (ree-mon) in Hebrew means 'pomegranate'. This could have been warped into 'Paimon' at some point whether through simply mishearing the word or some other form of evolution in language, although I admit it is not likely in this case. Though providing an example of some kind seemed important to show here.

We could theorise that due to the ringing of bells which usually signals a call to worship, or summoning a collective to enter a building of much importance, that King Paimon may be the summoning agent who brings participants toward the light of Lucifer, or general celebrations/festivities and possibly remind us of important dates/times. The notion of pacts and agreements may fall into place here in such scenarios. We keep some type of internal agreement with our own spirit when calls to prayer/other practices may arise. We also attend ceremonies when giving our strict word unless in cases of emergency. Perhaps the bell that calls, the houses of worship we enter, and those heartfelt promises kept toward others, are all King Paimon in some way? We could consider King Paimon a tabernacle of sorts by this logic.

My personal experiences will fall into place alongside Runyon's hypothesis of Isis and King Paimon's theoretical origins, Abramelin the Mage's account will also be included, and the further

possibility of Hathor's part to play. From there we can tackle further areas of interest. Hopefully figuring out how each thread might then be sewn together to close the gap on this interesting scenario. As Isis has been mentioned first, we can begin with collecting her brief history over the following pages, and later see where any links may lie. Following next with Hathor, and then with Azazel. The same will be applied for all other entities involved with King Paymon. Some more prominent figures will be shown first.



## Isis – Queen of the Throne

Runyon has made the correlation of the “tinkling sound” with King Paimon and the sound created by the ritual rattle tool known as the ‘sistrum’ commonly used in Ancient Egyptian rites dedicated to various deities including Hathor, Bastet, and Isis. Isis in particular has been an isolated deity by Runyon and this has not been expanded upon in his writing “Book of Solomon’s Magic”. I am unsure as to why Isis as a deity was singled out, but it is certainly interesting. Perhaps this may be due to Isis’ name and its original meaning, maybe it was her magical prowess and association with both sun and moon, alongside the fact that she absorbed Hathor and her abilities at a later date. I wish to delve further into any potential correlation between Aset/Isis and King Paymon. It would be an appropriate measure to include these entities in general as each have their own rich history to explore, and their relation to King Paimon would be incredibly interesting to unearth. By link of the sistrum, a sacred rattling instrument, and its inclusion within Ancient Egyptian rituals we have arrived at the possibility of Isis. Aset is the Ancient Egyptian goddess of the throne. Isis is the Greek form of her name, meanwhile Aset was the name

Ancient Egyptians knew her by. She was named as such because she was associated with the throne of Egypt, this throne would turn any prince into a king. The initial translation of this goddess' name was "woman of the flesh". Perhaps literally meaning a mortal woman becoming deified with her deceased kingly husband, Osiris. Isis "absorbed the attributes of most other goddesses and some gods and became a supreme deity, famous for her curing and redemptive powers" (*Lesko, 155*). Even the image of Isis involves a throne atop the crown of her head in many images, though others do involve the famous sun disk and horns. Even vulture imagery and wings associated with Mut can be seen in Isis. Aset's origins in becoming goddess began in texts mythologically describing her interaction with the sun God Ra. One tale states that she used her abilities to intoxicate the great sun deity Ra and trick him into speaking his secret name which no other had heard, and no other was meant to know. In order to keep this secret hidden, a deal was struck; Isis would receive divine powers and capabilities, becoming a goddess in exchange for her silence. Another myth involves Aset planting a venomous snake on the path which Ra walked upon often. Having fallen prey to this ploy, Ra became poisoned and with the help of Aset, Ra was cured. Tracing back Isis' cult centre, we can see that she was a local deity (as most were) encircling the needs of Osiris; God of the Underworld. She was

first recognised as a funerary deity when found mentioned multiple times in the Book of the Dead, later becoming largely recognised as one of the most prominent goddesses of Ancient Egypt. Word of Aset spread to other lands in the Eastern Mediterranean, and crossed through trade routes to modern-day Syria, Israel, and Turkey. Aset became associated with Middle Eastern goddess Astarte. In Rome, Venus who was goddess of love, something which Astarte is heavily associated with. In Greece, Aset was originally linked with Demeter, entity of the harvest, agriculture, and law. As Aset absorbed attributes linked to Hathor, so did Aset become associated with other responsibilities. From deity who would help the souls of the departed, and aiding her husband Osiris, she also became goddess of good fortune, the harvest, of protection during travels across land and sea, and of fertility. Isis can even be seen in Pompeii. Within the Temple of Isis, she can be seen welcoming Io (lover of Zeus) to Egypt. We could theorise King Paimon's potential links to Venus, love, the Underworld, protection and travels with Runyon's potential relation to both. As Aset has been linked to Astarte, this would be a nice little spot to include information regarding her as well. Astarte is also described as being introduced to Ancient Egypt as consort of Set (Herman Te Velde (2001). "Seth". *Oxford Encyclopedia of Ancient Egypt*. Vol. 3.). Set is commonly associated with Mercury, however. (Parker, R.A. (1974). "Ancient

*Egyptian astronomy". Philosophical Transactions of the Royal Society of London. A, Mathematical and Physical Sciences. 276 (1257): 51–65).* The very planet King Paimon also sees himself being affiliated with sometimes if by accident. One thing to note on this topic is that Astarte is commonly linked to Astaroth, another spelling of her name being Ashtaroth. This would prevent many people from claiming Astarte as being King Paimon. Astaroth is already a divine demonic presence. Beyond any author's claims as to King Paymon being Isis, I cannot find any detectable links outside of what is their possible accounts of unverified gnosis, or simply because of King Paimon's effeminate features; the potential line of thought some authors may have used to fuel their theories.





*Figure 1: Io is carried by a river god, setting her down at Kanopus near Alexandria. Roman fresco from the temple of Isis in Pompeii.*

## Hathor – Goddess of Music

Her name translates to “House of Horus” or potentially “The Sky is My House”. She is one of the many deities who Aset absorbed as her followers grew. Hathor’s origins may also be traced, at least in part, to the goddess Bat who is heavily linked with the sistrum. This ritual tool could have originated with this cow-like deity. Bat’s cult was known as “Mansion of the Sistrum” (*Hart, George. The Routledge Dictionary of Egyptian Gods and Goddesses, p. 47 2nd Edition*). Hathor was seen as a bovine “Eye of Ra” and ruled over many things which included love, music, the sky, dancing, cosmetics, beauty, pleasure, and fertility. Mostly followed by women, some men also partook in worshipping Hathor. It was believed Hathor would pass through the realm of the dead, and only had rare moments of display inside the Book of the Dead (*Graves-Brown 2010, p. 166*). The tombs on the west bank of the Nile were personified as a deity known as Imentet. This goddess of the West was frequently regarded as a form of Hathor (*Wilkinson 2003, pp. 145-146*). During the Intermediate Period, Ancient Egyptians started adding Hathor’s name to the deceased female’s name in place of Osiris, who would often be added prior to the deceased male’s name (though females also would be seated here before this practice

became more common) (Cooney 2010, pp. 227-229, 235-236) (Smith 2017, pp. 251-254). Hathor also had different aspects such as the Uraeus alone. This form displayed the distinct and ferocious serpent defending against opposition often seen in Ancient Egyptian art, another being the lioness who had similar meaning (Roberts 1997, pp. 8-10). The calm and more playful domesticated cat, sometimes viewed as Bastet, could be seen in contrast to this fiery aspect (Pinch 1993, pp. 190-197). We can also observe Hathor portrayed as a sycamore tree, displaying the upper body of a human sprouting from the trunk of the tree. (Wilkinson 2003, pp. 168-169). One thing that is also very interesting to note about Hathor is her carrying of the staff, something which was usually reserved for male deities. Only those female entities linked to Ra have so far been viewed as holding this staff (Wilkinson 2003, p. 143. Graham 2001, p. 166). Hathor is also, again, sometimes witnessed holding a sistrum or menat necklace. On occasion there appeared the more complicated naos sistrum design, shaped to resemble a naos shrine (a Greek/Roman enclosure, possibly of a hermit or monk's cell, which then contained a further sectioned-off space in the room). Of course, we cannot speak of Hathor without mentioning the Seven Hathors. These names are relevant to the several aspects of Hathor which can be read in the tomb of Nefertari and in the Book of the Dead. Other versions of these epithets exist. These names are; "Lady of the

Universe”, “Sky-storm”, “You from the Land of Silence”, “You from Khemmis”, “Red-hair”, “Bright Red”, “Your Name Flourishes Through Skill”. Separate names include “Lady of the House of Jubilation”, “Mistress of the West”, “Mistress of the East”, “Ladies of the Sacred Land”. With association of East being the location from where the sun rises, and Hathor being daughter of the sun god Ra, it would make sense for this to be another of her epithets. The Western desert area would be seen as the resting place of the sun, allowing Hathor to be once again connected to the sun.

Another connection between Hathor is the Ancient Egyptian’s name for the last month of the Nile’s inundation season; “Ahtyr”. This is another variant of the goddess’ name and marks the October-November period of the calendar during Plutarch’s years. The end of October and beginning to November is widely known as the occurrence of “Halloween” to the Celts, a time at which the veil between the living world and the realm of the dead is at its thinnest. (*The Pleiades: The Celestial Herd of Ancient Timekeepers*, Amelia Sparavigna. Sections 4 and 5). I wholeheartedly admit that I include Halloween in bias, simply including this time for the purpose that it is recognised elsewhere in the world for the same reasons as it was back then. There also exists “Hathor of the Four Faces”. Hathor would take on the form of four snakes pointing to each cardinal direction, this ensured protection of Ra from any

incoming threats (*Ritner 1999, p. 39*). Protection is a facet which will appear again toward the end of this book. One other “Eye of Ra” (*Book of the Dead, Spell 186*) Hathor has links to is the bovine entity Mehet-Weret, who is thought to be the peaceful individual raising the sun into the sky each day. She poured light onto the earth which crops would use to mature, and caused the annual Nile River flooding (*Monaghan, Patricia. Encyclopedia of Goddesses and Heroines [2 Volumes], 2009*). She is similar to goddesses like Isis as Mehet-Weret is described as helping departed souls make their way into the afterlife (*Budge, E. A. Wallis. The Egyptian Book of the Dead Index*). Her other names included “Celestial Cow” and is goddess of water, creation, and rebirth. Her place of origin is considered to be Sais, Egypt where any potential followers continued to revere Isis through Hathor. This same location was written about by Herodotus (*Herodotus, II, p. 171*) who stated it to be the grave of Osiris. It is also worth including here that Plutarch, mentioned that within the shrine of Athena in Sais, who he identified with Isis, contained an inscription stating “I am all that hath been, and is, and shall be; and my veil no mortal has hitherto raised.” (*Plutarch, Isis and Osiris. Ch. 9*). This indicates a changing environment and the inevitable transformation of local goddesses.

With these traits we can conclude or hint at various things. We have drawn relation to the West through

the absorbed qualities Hathor brought with her. This would again associate King Paimon with the Underworld. Music is the most noteworthy association of Hathor's, partially due to festivals held in her honour which along with it came dancing, indulgence, and "pleasure". Linking beauty to King Paimon is relatively simple given his affinity for the arts – including music and musical talent. There also is the way in which he dresses, and enjoyment of riches of all kinds. The reason behind my personal presentation of Hathor being the first to jump out as a more fitting deity to liken with King Paimon is thanks to meditation sessions. I asked where I may begin looking for his origins. Hathor was vocalised as one to begin with. Through explaining some brief research and reasons, I hope to have made a case that perhaps Hathor might be more fitting despite her absorption by Aset. By extension of absorption of attributes and traits however, I can understand why Aset would be the simpler choice of entity as she encompasses all of what Hathor rules above, and Bat as well. This ultimately links King Paimon to agricultural prosperity, ritual procession, the Underworld and death, love, caring for, or guiding, souls of the dearly departed, domestic care, thrones, bovines, cosmetics, beauty, fertility, and fierce protection. Naturally, we also have links to the cardinal directions, the sun and sky, serpents, music, and pleasure. These latter attributes have already been

made, or have enough evidence/strong enough hypothesis to back up relation between both.

Another interesting note is the mentioning of Hathor's domain over cosmetics. It is said that Azazel taught women the art of beautifying themselves through the application of makeup. Azazel will be discussed in a moment given his prominent associations with King Paymon. As a further titbit of information; Hathor's son, Ihy, a spirit who has had his name translated to "sistrum player" and was seemingly specifically attached to the ecstasy found in the tool's sound.

## Azazel

Following on toward the relation between King Paimon and Azazel, the Scapegoat; When we open the KJV bible, in Leviticus chapter and paragraphs 16:8-10, we can read the following:

*“And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the LORD'S lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness.”*

There are various interpretations of the word “Azazel” and its translation typically becomes the “scape-goat”. It could literally mean an escaped goat, the one that escaped death to live on in the wilderness. To quote René Péter-Contesse from “A Handbook on Leviticus”, “there are three possible interpretations for the meaning of this term: (1) It may mean ‘the goat that departs’ (that is, a scapegoat) .... (2) It may refer to ‘the place where the animal is dispatched’ or ‘the Precipice,’ .... (3) It may be considered the proper name of a demon



inhabiting the desert (that is, Azazel).” Due to the idea that Azazel may be a demon of the desert, and crossing the desert sands, we may draw some distinctions between both King Paimon and Azazel. This link however is not very strong. A somewhat sturdier link can be supposed that the ritual of the sacrificial goat may have cultic ties and to a place, with its terminology bearing relation to some heard during Yom Kippur, and certain actions occurring during the Day of Atonement. In the text ‘Divine Scapegoats – Demonic Mimesis in Early Jewish Mysticism’ by Andrei A. Orlov, we can examine p. 20 of ‘The Curses of Azazel’. Here we can read a quote from “Apocalypse of Abraham 13:7–14” how the high priest Yahoel cursed Azazel.

The author, Orlev, also viewed Azazel as a heavenly constellation. In “1 Enoch 10:4-7”, the mentioned Azzael/Asael is seen as a fallen angel who was bound and cast down into the darkness. “And split open the desert which is in Dudael, and throw him there.” This is viewed in relation to Azazel as the scapegoat who is sent into the desert. A heavenly constellation, or celestial being would then most likely refer to an angel, both later being conflated due to similarity in name and their destination inside the desert.

R. Rubinkiewicz, (“Apocalypse of Abraham,” The Old Testament Pseudepigrapha) argues the following:

*“... the author of the Apocalypse of Abraham follows the tradition of 1 Enoch 1-36. The chief of the fallen angels is Azazel, who rules the stars and most men. It is not difficult to find here the tradition of Genesis 6:1-4 developed according to the tradition of 1 Enoch. Azazel is the head of the angels who plotted against the Lord and who impregnated the daughters of men. These angels are compared to the stars. Azazel revealed the secrets of heaven and is banished to the desert. Abraham, as Enoch, receives the power to drive away Satan. All these connections show that the author of the Apocalypse of Abraham drew upon the tradition of 1 Enoch.”*

This would further suggest that Azazel is chief commander of the angels, and may very well fit into the theory that he is a fallen angel who has been fixed into the Azazel ritual to take away the sins of the tribe. Another angel associated with Azazel is Samyaza, alternatively known as Shemihazah/Shemyaza/Azza/Ouza/Uzza. He is mentioned as leader of the Watchers, or celestial beings. Ninth fallen angel being Asael (Azazel) (*1 Enoch: The Hermeneia Translation, Chapter 6*).

Given Azazel's ninth position in the hierarchy of the list of Watchers, and Paimon's ninth position in the Lesser Keys of Solomon, one might create a loose link between the two. Further correlation could be viewed between Shemyaza being leader of the Watchers and Azazel following him as part of their ranks and Paimon's following of Lucifer. Though, once again, this is a very loose link to consider. It is said that Azza/Shemyaza became the upside-down constellation of Orion according to 'Myths of Exile', Book 9, 581. Where he is known as 'The Star Maiden' (*Yalkut Shim'oni, Bereshit 44; Midrash Avkir in Beit ha-Midrash, 4:127-128*).

([https://www.umsl.edu/~schwartzh/samplemyths\\_9.htm](https://www.umsl.edu/~schwartzh/samplemyths_9.htm). Accessed 20/3/2023).

It is interesting to note Orion in this case as there is some correlation between Orion and King Paimon in addition to other information available. This is not concrete but something I have noticed in my workings with King Paimon. More on this will be discussed later.

In 'Book of Enoch' (8:1-3a), we read "And Azazel taught men to make swords and knives and shields and breastplates; and made known to them the metals [of the earth] and the art of working them: and bracelets and ornaments; and the use of antimony and the beautifying of the eyelids". Not

only do we observe the war aspect Azazel carries from the Book of Enoch, but the imparting of knowledge of applying makeup, and making metals into jewellery to beautify the body in this manner. King Paimon is associated with splendour and beauty, the earth element (to many), the desert (wilderness), and even with war. While I do not believe both are the same spirit, it cannot be denied that there are links between each entity. To fully flesh out these which may be drawn with King Paimon, they may also be linked to deities of Ancient Egypt and far beyond. The first Book of Enoch was considered to have been written around 300-200B.C. This circles the Hellenistic Period of Ancient Egypt; the Greeks had taken over by 332B.C meaning Aset would likely have been the most prominent deity at the time. Hathor's attributes would have combined with Aset's meaning that alongside being a divinity of cosmetics and beauty, warlike aspects would have been present. She would have likely taken the shape of a lion as Hathor did in order to defend and attack. The desert also aligns considering the hypothesis of "Azazel" being a term for a place rather than an entity. Yet, this 'place' would be more inclined to be a 'precipice' as mentioned before. Though this practice could have taken place at any 'precipice' as

long as a high priest was present to conduct the rite. We may deduce that in the possible scenario of “Azazel” being an entity. This being might not be King Paimon but could even any other spirit in, or associated with, the desert. Or it may indicate a particular place the Jewish peoples may make use of for their rite during Yom Kippur that is not divulged further in the provided passages.

Forming further links between Azazel and King Paimon is a somewhat difficult task to make *directly*, especially given that the very name of the former is possibly a place housing a spirit, or both area *and* spirit. Entities can of course also be named after places so it cannot be stated either way as a certainty. We can however distinguish a possible link to Azazel thanks to the Arabian spirit known as the ‘djinni’ as mentioned in relation to this scapegoat spirit.

(עֲזַזְאֵל) has yet to find any agreed upon translation, and I cannot pinpoint any precise reabbin who claimed Azazel to be King Paimon. Once again, this may be information forever lost to time itself, but I must add an opinion that both appear as separate entities from a personal viewpoint. There is the pre-conceived belief of goat-demons and djinn inhabiting the desert where the scapegoat is sent to

exist. Author Nahmanides states in regards to Leviticus 16:8, that “Azazel belongs to the class of “se’irim,” goat-like demons, jinn haunting the desert”. Ibn Ezra hinted toward the same idea that Azazel (אֶזָּזֵל) is of the same nature. Though when one thinks of a “goat-demon” then Paimon isn’t the first entity to come to mind. Not remotely sharing the same physical appearance as outlined in manuscripts describing him. Though obviously the spirits also choose to adapt to whatever form they choose. Admittedly, there are plenty of demons that appear in a figure akin to the Greek Pan, or show as entities who lure men away so that they may cannibalize them. This comes to mind with such information first and foremost. (*“.... and that they may offer their sacrifices no more to the goat-demons after whom they stray. This shall be to them a law for all time, throughout the ages.”* Leviticus 17:7, ASV. (KJV simply refers to goat-demons as ‘devils’)). This is where we can begin drawing bridges between אֶזָּזֵל and the جن (jinn) as believed by Nahmanides, and as a result we can understand the line of thought in marking King Paimon as Azazel. It somewhat requires the jinni in its traditional meaning to function, allowing the appearance to stretch beyond “goat-demons” as we shall see.

As a side note; this does offer room for interpretation and allows ideas to manifest in this area. Simply because the older tomes do not include information weighing in favour of one particular appearance, they also do not offer any information suggesting the opposite. Spirits do manifest in their own desired way. There are certain things that tie together to establish an entity, certain behaviours and attributes, for example. My discussions about this topic merely left me with information suggesting that while there are similarities to an extent, King Paymon may not be Azazel. Instead, there could be some merit in researching the djinn. Through a portion of their stories and history something linking to King Paymon may be found here.

*“Azazel, demon second class, guardian of the goat. At the feast day of the Expiation, which the Jews celebrate on the tenth day of the seventh month (September), two goats which are drawn by lot are brought before the high priest; one for the Lord, the other for Azazel. The one who fell on the side of the Lord was immolated, and his blood served as expiation. The high priest would then place both his hands on the head of the other, confess his sins and those of the people. And lay their burden on this*

*animal, who was then lead into the desert and set free; and the people, having led the goat of Azazel, also called a scapegoat, the least of his iniquities, was returned to them in silence. According to Milton, Azazel is the first gate-teacher of the infernal armies. It is also the name of a demon who serves him, for his honors, Mark the heretic.” - Dictionnaire Infernal.*

In the Islamic world, we have Azazil who was considered one of the angels closest to the throne of God but fell through his sin of pride. He may be considered a type of devil in Islamic lore. Azazil may be the original name of Iblis, but he is viewed both as an archangel who existed before God's creation of the jinn and a fallen angel. There also exists accounts which state that Azazil (عزازيل) is a jinn who worked his way into the ranks of angels (*Amira El-Zein Islam, Arabs, and Intelligent World of the Jinn, Syracuse University Press 2009, pg. 160*).

It may never be clear precisely who made this correlation between Azazel and King Paimon in the written account of Abramelin the Mage. In fact, we are never given any description of King Paimon in this text. We do know that Azazel has links with Satan and the Devil in general as with several other entities. Ehrlich, A. B. (*Mikra Ki-Pheshuto*) considers the “ל” in “עֲזַזִּיל” (*Leviticus 16:10*) to mean



“as a” rather than “to”. Meaning “to go as a scapegoat into the wilderness” as opposed to “to send him away for Azazel into the wilderness” as stated in the ASV bible. While Azazel has its appearance in the bible, this is not King Paimon directly. In the ‘Book of Magic, with Instructions for Invoking spirits, etc.’ (*MSS Folger V.b.26*), Asasiel is noted in a spell as a spirit of Jupiter. Due to the spelling of this entity, we may theorise it to be Azazel. In the margin, someone has also written “Azazel” in pencil (*PL. I. 534*). Clearly the individual who did so thought the same. No mention of King Paimon and Azazel are witnessed in this text in combination with one another, but Azazel may be viewed as an entity of Jupiter, or heavily associated with it. This would be a mark that contrasts the typical associations one might place alongside King Paimon (see chapter ‘King Paimon Correspondences’ for more information). Not all demonolators will create such associations with demons, as it must be mentioned. The energy of Azazel appears much differently when compared to King Paimon, but this is merely from a personal viewpoint. While this section could be further exhausted, I believe there is already an adequate amount of text written here to quell some thirst for theories surrounding the topic.



*Figure 2: Azazel and the scapegoat , modern depiction from Collin de Plancy 's Dictionnaire infernal , 1825.*

## The Djinni

Jinn are viewed as shapeshifting spirits who are invisible to the human eye. They may make themselves known to humans rarely by appearing through smoke, and it is written that their forms are that of “blackness”. These entities can take the form of any animal, with some believed to be capable of taking on the human image. Jinn can feel lust and other emotions mankind can feel, and are stationed between the celestial and physical realms due to their specific type of divine nature. Yet djinni are energetically connected to the earth. Jinni are formed through smokeless fire and thus may have quite the temper. There are both benevolent and malevolent types of these entities, with others remaining indifferent towards people. It is thought that some jinni may have reproduced with humans. These children often becoming seers later in their lives. (*El-Zein, Amira. Islam, Arabs, and Intelligent World of the Jinn, Syracuse University Press, 2009, pp. 1-12, 13-31, 32-52, 89-102, 103-120*).

The link we may make by extension is that there exists a hypothesis that King Paimon could be a jinni akin to how a Muslim may perceive one (much

like the ghoul), similar to Christian perception of “demon” which becomes very broad in definition, but nevertheless links back to Azazel. King Paymon is often viewed in alignment with earth energy. He crosses the sands on camelback, has knowledge of past, present, and future, and more. King Paymon is also possibly linked to jinn by the waving patterns in his sigil. Sections which look as though it were wisps of smoke rising in the air. Pre-Islamic djinn have been rumoured to make contact with angels and carry messages between their realm and that of mortals. They are claimed to take on the shape of animals such as snakes, scorpions, and lizards. These being popular options. Djinn may also take on the human image sometimes. These entities have their own tribal systems that are similar to pre-Islamic forms. Some types of djinn guard graves and plague malicious individuals with illnesses if they attempt to disturb the resting places of the dead (Woodward, Mark. *Java, Indonesia and Islam. Deutschland, Springer Netherlands, 2010, p. 87*). The Dev of Persian mythology are not widely considered jinn but something close. Believed to be evil and giant entities with long tusks similar to a boar. As jinn may be used to describe any number of spirits, benign or malignant, some argue the Dev and jinn

are one and the same.

## Devs

Jinn have allegedly been interpreted as Devs on occasion (Hughes, Thomas Patrick (188). "Genii". *Dictionary of Islam: Being a cyclopaedia of the doctrines, rites, & ceremonies*. Pp. 134-126). We might find some war-form djinn when observing Dev and forming links back. Dev may use either primitive weapons, like stones, or more sophisticated types. Some may dress as warriors clad in armour and use metal weapons. Devs have a human-like body, with two horns upon the head. They are cruel, powerful, and have a taste for human flesh. (Reza Ebrahimil, Seyed, Bakhshayesh. *Einaz Valaei Manifestation of Evil in Persian Mythology from the Perspective of the Zoroastrian Religion*. p. 2). The origin of the Dev is challenged, but may lie in the Vedic devas who were demonized in Persian religion. Some early Persian translations of the Quran mention jinn either being divs or peris.

## Peris

Peris are extravagant, winged beings with immense beauty. They later became mischievous beings in literature. Peris were targeted by divs in Persian

folklore. Allegedly peris did not have the necessary self-esteem to join the rebellion against perversion. (Nelson, Thomas (1922). *Nelson's New Dictionary of the English Language*. Pp. 234.) (Hughes, Thomas Patrick. *A Dictionary of Islam: Being a Cyclopaedia of the Doctrines, Rites, Ceremonies*. Pp. 134-136). Later Persian poets used the term 'peri' to refer to a beautiful woman. In the epic poem *Shahmehmah*, a veiled princess named 'Tahmina' is described as "peri-faced". The Peri may be a type of fairy or fairy-like being in Modern Persian which seemingly originates from the term 'parī', and from Middle Persian 'parīg', appearing to translate to "witch".

### Jann and Ghouls

There are also two further classes of pre-Islamic djinn which align with this topic. These being the 'Jann' and 'ghoul' to an extent. The ghouل (غول) is believed by some to have cloven feet, or take the form of part animal. The animal in question being a donkey, as they have legs likened to one. This does not pertain to all accounts as these entities may have many forms, but ghouls are generally said to lead travellers astray in the desert and cannibalize them. Some state that the ghouل takes shape in the form of a woman in an attempt to lure others from their path

only to kill, eat, and take the deceased individual's form. Ghouls are naturally otherwise regarded as creatures who seize corpses from graveyards to eat them. With regards to cloven feet, we can surmise that the ghoul may appear much like Azazel, but comes with the downfall of being an explicitly evil form.

The Jann (جان) however is another pre-Islamic jinni that allegedly walked the land before Adam and Eve, the original owners of our earthly plane (*Amira El-Zein Islam, Arabs, and Intelligent World of the Jinn Syracuse University Press, pg. 40*). Jann are said to be very curious about humans and can have close relationships with them. They take the form of a white camel in the desert and roam near oases. These jinn may disappear into a whirlwind at a moment's notice. The Jann has more in common with King Paimon than Azazel, in my opinion. A specific name given to their king is Jann ibn Jann allegedly translating to 'Son of Jann' who is mentioned as a type of fallen angel. Many seem to make a differentiation between Jann ibn Jann and Iblis. An account states that the Jann (possibly the Jinn) were created at least 2,000 years prior to Adam, known as the Pre-Adamite Jinn. It is believed that these Jann were ruled by either 40 or 72 kings and to each of these, Arabs give the name

‘Solomon’. It is thought that they take their title from Jann ibn Jann, believed to have built the Pyramids of Giza (*Dictionary of Islam, Patrick Hughes, 1995, pg. 134*). A minority of Arabs may believe Iblis and Jann ibn Jann are one and the same, but neither belief can be stated as fact. Jann allegedly, though understandably if so, hold humans’ inheritance of the earth as fraudulent given that they were originally marked as the true rulers of the world. And despite this, the Jann are still willing to engage with us. Primary translation of the word means “to hide” and Jann are believed to either be a serpent-like being, or a general supernatural entity in the Quran (*Al-Saïd Muhammad Badawi, M. A. Abdel Haleem Arabic - English Dictionary of Qur’anic Usage, Brill, 2008, pg. 176*).

The above is a brief compilation of information I could find that may create a bond between both Azazel and King Paimon. There are other possible entities that may be similar to King Paymon, or be viewed as a potential representative aspect of him. That or their image might remind us of King Paimon to a degree.

### Shaitan



As a further curiosity on links surrounding Shaiatan and King Paimon, the Quran mentions in 38:36-39 the following:

*“Then We made the wind subservient to him; it made his command to run gently wherever he desired, And the shaitans, every builder and diver, And others fettered in chains. This is Our free gift, therefore give freely or withhold, without reckoning.”* - M. H. Shakir translation.

We can observe the possible creation of the shaitan for Solomon’s use. That or the capture of the shaitan in order to be handed over to Solomon as their master. Though there is a distinction between regular djinn and the shaitan as in Quran 6:112:

*“And thus did We make for every prophet an enemy, the Shaitans from among men and jinn, some of them suggesting to others varnished falsehood to deceive (them), and had your Lord pleased they would not have done it, therefore leave them and that which they forge.”* - M. H. Shakir translation.

Looking at shaitan beyond these Quranic verses, the word designated an ugly spirit forged from fire. They lead humans and jinn to sin by whispering into their hearts, known as ‘waswasa’ (وَسْوَسَةٌ). It is said that they can teach humans the art of sorcery (Sura 2:102). Shaitan wander below the heavens to overhear news from the angels. Capable of speaking angelic secrets to humans. Iblis is said to be their

leader. Shaitan are claimed to be evil spirits, but only by poets who had contact with Christians and Jews (*Amira El Zein: The Evolution of the Concept of Jinn from Pre-Islam to Islam*, pp. 227–233). It is also claimed that Shaitan are not evil beings and are ultimately under Sharia (Islamic law), working under Allah (YOUNG, M. J. L. “THE TREATMENT OF THE PRINCIPLE OF EVIL IN THE QUR’ĀN.” *Islamic Studies*, vol. 5, no. 3, 1966, pp. 275–81. JSTOR, <http://www.jstor.org/stable/20832847>. Pg. 298, Accessed 6 June 2023).

*It is certainly curious that there is a claim that the shaitan were created by Allah and given to Solomon to hold command over them. With the traits the shaitan are said to hold, it would be difficult for me to believe that King Paimon would be one of them. Some elements lead me to believe otherwise. This is due not only to the description of what the shaitan does in scouting areas near the heavens to eavesdrop, but the Keys of Solomon’s claims of what King Paimon can do. My own personal experiences with this Infernal highly influence my opinion against King Paimon being a shaitan as well. Of course, demons and otherwise have their exception to the rule, but I doubt King Paimon fits into this.*

## King Arsu, Azizos, Ruda & Resheph

King Arsu was worshipped in Palmyra, Syria and known in northern Arabian regions. Appearing either as a male or female in artwork. This spirit is connected with the evening star. Sitting atop a camel, he is accompanied by his twin brother Azizos. Both protected caravans and their worship has been found in the Temple of Adonis, Dura-Europos. It is believed that this entity is associated with Mercury. (Ridgway, Bruniide Sismondo (2001-01-01), “*Lexicon iconographicum mythologiae classicae 8: Thespiades-Zodiacus et Supplementum, Abila-Thersites (2 vols.). Lexicon iconographicum mythologiae classicae Indices (2 vols.)*”. *American Journal of Archaeology*. 105 (1): 105 – 106). He is believed to be equated in pre-Islamic Arabia’s Ruda. In imagery found within the Temple of Adonis, we witness a crescent with both ends sitting upward. A rose is evident in the image that may symbolise divinity. Once Dura became occupied by Roman forces, his image took on a more militaristic form; bearing a spear, sword, and shield. (Lisa R. Brody and Gail Hoffman, eds., *Dura-Europos: Crossroads of Antiquity* (Boston: McMullen Museum

of Art, 2011), 353, no. 46, pl. 46.

Christa Bauchenss-Thüriedl, Erika Simon, and Ingrid Krauskopf, *Lexicon Iconographicum Mythologiae Classicae*, 8 vols. (Zurich: Artemis, 1981–97), vol. 2, p. 615, no. 3, pl. 440.

Jennifer Chi and Sebastian Heath, eds., *Edge of Empires: Pagans, Jews, and Christians at Roman Dura-Europos*, exh. cat. (New York: Institute for the Study of the Ancient World, 2011), 53, no. 39, fig. 2–23.

Susan B. Downey, *The Excavations at Dura-Europos, Final Report III* (Los Angeles: Cotsen Institute of Archaeology at UCLA, 1977), 55–6, 195–199, no. 43, pl. 11, fig. 43.

Ann Perkins, *The Art of Dura-Europos*, 1st ed. (Oxford: Oxford University Press, 1973), 98–100, pl. 40, ill.

Michael I. Rostovtzeff, *Dura-Europos and Its Art*, 1st (Oxford: Oxford University Press, 1938), 65, pl. 12, ill.

Dorothy E. Miner, ed., *Early Christian and Byzantine Art: An Exhibition Held at the Baltimore Museum of Art, April 25–June 22*, exh. cat. (Baltimore: The Walters Art Museum, 1947), 35, no. 76, fig. pl. X.

Hans Erik Mathiesen, *Sculpture in the Parthian Empire : a study in chronology*, 2 volumes (Aarhus Denmark: Aarhus Universitetsforlag, 1992), 199–200, no. 179, vol. 1, appendix II, pp. 78–80, fig. 58.

Blair Fowlkes-Childs and Michael Seymour, *The World Between Empires: Art and Identity in the Ancient Middle East*, exh. cat. (New York: The Metropolitan Museum of Art, 2019), 191, no. 135).

Brother to Arsu is Azizos. He is ‘morning star’, or Phosphoros (Venus), to the Palmyran Arabs.

(Drijvers, H. J. W. (2015) *Cults and Beliefs at Edessa*, pp Ch. 6: *The Cult of Azizos And Monimos And Other Arab Deities*). He is depicted as a man riding a camel with Arsu. One source reads: “Azizos is depicted as a

horseman, whereas Arsu is a cameleer” (*Texidor, Javier (1979). The Pantheon of Palmyra. Eeiden: E. J. Brill, p. 70*). Azizos has been identified with Ares in ‘Hymn to King Helios’ by Julian, stating “Now I am aware that Ares, who is called Azizos by the Syrians who inhabit Emesa...” (*Flavius Claudius Julianus; Wright, Emily Wilmer Cave (tr.). “Hymn to King Helios (154)”*).

It must be stated that not only are camels associated with King Paimon, but there is the possibility of horses as well. Naema, a demon in Honorius’ work who will be mentioned later, is stated as owning a horse. The similarities may relate either to King Paimon or Gremory. It is a debatable topic and one to recognise as a point of potential interest.

Ruda on the other hand, was an entity heavily worshipped in the Arabian pantheon by North Arabian tribes of pre-Islamic Arabia (*Lipinski, 2000, pp. 618-619*). He is mentioned in the annals of Esarhaddon in the seventh century BCE.

Functioning as a protective spirit, it is believed by scholars that he is a moon deity. His name translates to “well disposed” signalling that Ruda may be a protective entity (*Lipinski, 2000, pp. 618-619*). This spirit is mentioned in the Book of Idols (p. 25) by Hisham ibn al-Kalbi. Al-Kalbi has stated some traditionalists thought he related to a temple

belonging the Banu Rabi'ah ibn Sa'd ibn Zayd ibn Manat tribe. This temple was destroyed by early day Islam. Inscriptions discovered in a North Arabian dialect found in Najd describe Ruda and other entities of the Arab pantheon. These include inscriptions such as "by Ruda are we". Dierk Lange wrote that Ruda was part of a trinity of deities worshipped by Arriyrian-attested Yumu'il confederation which he viewed as being shared with the Ishmaelites. Lange claims Ruda is a moon entity. Nuha the sun spirit and Atarsamain as the prominent deity were affiliated with Venus. This triad representing the sun, moon, and Venus have been observed among many peoples of the South Arabian kingdoms of Ma'in, Qataban, Awsan, and Hadramawt between the ninth and fourth centuries BC. This moon entity was called by the names Amm, Sin, and Wadd. (*Lange, 2004, pp. 268-269*). Though, this claim of a sacred triad of Moon, Sun and Venus planetary deities is being brought into question. Sin is alternatively named as Nanna. He is father of Shamash, and is the twin brother to Inanna. Amm stems from the Arabic for 'paternal uncle', and Wadd is associated with snakes and said to be a false god of the people of the Abrahamic Noah. (*The Book of Idols, Kitab Al-Asham by Hisham ibn Al-Kalbi*). Ruda is paired with the Syrian deity Resheph,

a spirit from the third millennium B.C. but this gets more interesting (*Lipinski, 2000, pp. 618-619*). Both Arsu and Ruda are also *equated* with Resheph; entity of protection, war, and plague (*Lipinski, 2000, pp. 618-619*). Resheph commonly appears alongside the sun divinity (*Archi, Alfonso (2015). Ebla and Its Archives. De Gruyter, p. 547*), represented by the Sumerogram Utu, or Shamash, but normally considered a female spirit. (*Archi, Alfonso (2019). "Šamagan and the Mules of Ebla. Syrian Gods in Sumerian Disguise", p. 43*). Resheph and Ashtart (Astarte) may reflect their shared features as there is some evidence for this, though it is not extensive in nature. (*Smith, Mark (2014). "Athtart in Late Bronze Age Syrian Texts". Transformation of a goddess: Ishtar-Astarte-Aphrodite. Pp. 65-66*). This would then potentially relate back to King Paymon through the possible Astarte-Aset link, alongside a general bond with a sun entity and camels. Furthermore, links with war and protection once again make rise in possible relation to King Paimon. The sun, moon, and Venus are also present which are linked with King Paimon, though Venus and the moon are somewhat less so. These planets do still have their mark on this journey in understanding this divine demon nonetheless.

## Roudha

As a side note: It is believed that Arsu may have another name for the camel divinity Roudha or Radhou. The name has been observed on numerous Safaitic inscriptions and could have been a female deity instead of male (*Les Arabes en Syrie avant l'Islam* (Paris, 1907), p- 142 ff). Not much has been written in English on the topic of this ancient entity, The Safaitic language has now vowels, so the name would be Anglicized to “rḏw”. One inscription involving Roudha is AWS 331 located in Syria, Al-Suweidah states:

+ 𐤓𐤕𐤗 . 𐤕𐤓𐤕 . | 𐤀𐤕𐤕 | ' 𐤕𐤓𐤕𐤕𐤕 𐤕𐤕𐤕 𐤕𐤕𐤕𐤕

“O Rḏw help Zmhr son of Lb’ and the young she-camel is by him”.

([http://krc.orient.ox.ac.uk/ociana/corpus/pages/OCIANA\\_0031006.html](http://krc.orient.ox.ac.uk/ociana/corpus/pages/OCIANA_0031006.html). Accessed 20/06/2023).



## Bridge of the Requirer

Naturally, we could not discuss demon king of the West without Mitra. An Indo-Iranian entity whose name originates from Persian *mitrá* meaning ‘contract’. This would allude to covenants, alliances, agreements, and treaties etc. A. Meillet (1907) had suggested that this common noun designated a function for the deity, evolving into a personification of the concept with inevitable deification taking place. This same author postulates that the European derivation ‘*mei*’ meaning “exchange” may be a source for the meaning of the noun when broken down further. Though this cannot be proven. Middle and New Persian sees ‘*mehr*’ from which Mitra is considered rooted from translating to “contract, promise” (*Schmidt, 1978, pp. 351, 377*). Later we can see rise to a Roman cult centred around Mitra. This mystery tradition will be later discussed as its own topic which also serves relevance to King Paimon. As Zoroastrian deity, he oversees covenants, oaths and is associated with light, and the sun. Additionally, Mitra is an all-seeing entity. One who protects crops, cattle, and is charged with ensuring safety of the waters, and quantities thereof to pour upon the land. Mithra is thought to make up one of a potential trinity alongside Sraosha, and Rashnu. He of Wide

Pastures is considered a mediator, but Mithra is not a psychopomp. As Mithra is deity of Covenants, Sraosha is divinity of Conscience and Rashnu is entity of Justice. Each deity judges here, and the bridge acts as a sifting agent. Those whose souls are weighed too heavily by their sins are taken by a demon named Chinnaphapast who drags these souls to a land of eternal punishment; druj-demana (the House of Lies) or otherwise known as 'Duzakh'. Should the soul be lifted by their good deeds, another entity shall appear to take them to the House of Song, and become united with Ahura Mazda, Lord of Wisdom and Persian creator entity. Mithra cannot be deceived, never rests, is ever watchful, and infallible. Mithra has connections to a minor divinity closely linked with conscience and inner self (daena), named Chista; minor feminine divinity (*Yt. 16*) possibly derived from 'chit' "to notice, to understand". Both are connected in being the most common entities who have a companion named Varathrayna. Diverting to explain more on this entity; Varathrayna (also Verethragna) may manifest as a boar with immense killing abilities, capable of felling an opponent in a single strike. It is worth mentioning that in Bahram Yasht, while not brilliantly preserved, does still count ten incarnations of Varathrayna which are also linked with Indra. Ten manifestations have been translated in 'Kleine Beiträge zur indoiranischen Mythologie' (*J. Charpentier. Uppsala, 1911, pp. 25-68*) and counts a camel in heat (*vv. 11 – 13*), a boar (*v. 15*), a ram (*v. 23*),

and a wild goat (v. 25), alongside an armed warrior (v.27), as some forms this entity could take. Allowing me to divert once more; Vayu-Vata appears to be a dual natured divinity in Zoroastrian belief, Vayu being its wind aspect with Vata representing atmosphere. Vayu-Vata is both an angelic and demonic entity, and in the extinct Zurvanite-Zoroastrianism, this divinity took on a quaternary form of a primordial spirit name Zurvan. One dual form represented “space” while the other represented “time” (*Dhalla, M. N. (1938), History of Zoroastrianism, Oxford: OUP, pp. 160, 219–221, 274–275*). It is interesting to note Vayu is claimed to metamorphize into a camel (*Dēnkard, ed. Sanjana, IX, 23.2-3; Benveniste and Renou, pp. 35f.*). In Hindu belief, Vayu is similarly a wind divinity, but also messenger of the gods. This entity also watches over the North-west direction. He is said to have “exceptional beauty”, and who moves noisily in a shining coach, driven by two or 1,000 white and purple horses (*Eva Rudy Jansen; Tony Langham (1993), The book of Hindu imagery: The Gods and their Symbols*). Vayu is viewed as a ‘fighter’ and ‘destroyer’ as well as ‘powerful and heroic’ (*Sukumari Bhattacharji (1984), Literature in the Vedic age. p. 142*). Getting back on topic; in the Zoroastrian common book of prayer, Mithra is viewed on many occasions alongside the sun but never identified as being an aspect of the sun or personification of it. It appears that as time went on, Mithra allegedly became heavily affiliated with the sun deity Shamash or

Apollo. Many characteristics are shared with each deity. G. von Simson (1997, pp. 22 ff.) postulates that from Yašt 10.13 and 9, that Mithra is both the morning and evening star (Venus). There is some merit to this theory which will soon become apparent:

In Hinduism, Mithra is also witnessed as an entity in their pantheon. Mithra is associated with the sunrise in the Atharvena Veda. The yogic Sun Salutation contains “OM Mitraya Namaha” as a chant. Mitraya being one of the one 108 names of the sun God Lord Surya. In Manichaeism religion, the name “Mithra” was adopted for two angels. One named “Mihryazd” was believed to be the “Living Spirit” entity who saved the “First Man” from the Darkness; a demon into which he had fallen. The other was named “Mihr Yazd” who was another saviour entity in form of a “Messenger”. Liberating the Light which was lost when the First Man was conquered. Mitra was an entity born of Aditi, Vedic primeval Goddess of motherhood, the sky, past, present, and future, and the cosmos. Translating to “boundless” and “limitless”. Over time, Mitra’s attributes were the same as Varuna’s, with principal powers over truth, and oaths (MacDonell, Arthur Anthony (1917). *A Vedic Reader*. Oxford University Press. pp. 78–83, 118–119, 134). He became increasingly associated with the light of dawn, and was soon heavily affiliated with the morning sun as written in late Vedic texts and the Brahmanas. This book

described instructions on performing Vedic rituals. Varuna soon wound up as a deity of night. As time flowed, Mitra disappeared from late Vedic texts but became a patron divinity of friendship (*Visuvalingam, Elizabeth-Chalier (1989). "Bhairava's royal Brahmanicide". Criminal Gods and Demon Devotees: Essays on the guardians of popular Hinduism. New York, NY: State University Press. p. 200*). This meant that he detested all violence, even when sacred in nature (*Dumézil, Georges (1990). Mitra-Varuna: An essay on two Indo-European representations of sovereignty. Cambridge: Zone Books*). From theory by G. von Simson (*pp. 8 ff.*), this would lead us to consider the Vedic Mithra as the morning sun with Varuna the evening sun. Sanskrit word ‘mitra’ would translate to “friends” as the language evolved, and in New Persian, ‘mehr’ translates to “friendship” and “love”. This would depend on context however, as ‘contract’ would remain as a translation for the root noun. W. Lentz (*1964, 1970*) believed the general word “piety” would be a better definition suited to the root word, meanwhile J. Gonda (*1972, 1973*) states that Vedic ‘mitrá’ for “friend, friendship” is a more appropriate translation in place of “contract” or “contract-partner”. Mithra’s benevolence as deity was stressed in this case alongside his helpfulness. In the Rig Veda (8.47.9) it is written “wealthy Mitra”. Riches of some kind are attributed to this deity. I would theorize it to be riches of the heart or social life. Though depending on context, it could be riches resulting from contracts, or potential riches represented by the number of contracts obtained.

## Mithraism

The Roman soldiers of old having seen Mithra in the East on their travels, took back with them the entity. Considered to have occurred around 1<sup>st</sup> Century to 4<sup>th</sup> Century AD (*Geden, A.S. (15 October 2004) [1925]. Select Passages Illustrating Mithraism. Kessinger Publishing. p. 51ff.*). The term ‘Mithraism’ is a modern invention, and the “Cult of Mithras” was a more common reference to this group who had based their ideas of Mithras on the original Mithra form. A uniquely applied Roman perception altered Mithra, eventually leading to the mystery cult of Mithraism which spread through the Western world as far as Spain. D. Ulansey has written his beliefs in the Romans creating a new entity while applying the pro-Iranian name of Mithra (*Ulansey, David (1991). Origins of the Mithraic Mysteries. New York, NY: Oxford University Press. p.94*). Mithra is commonly known as Mithras due to the Greek naming of this divinity. Mithras was born from a rock, rising in a youthful age with a dagger held in one hand, a torch in the other, with a Phrygian cap on his crown (*Vermaseren, M.J. (1951). "The miraculous birth of Mithras". In Gerevich, László (ed.). Studia Archaeologica. Brill. pp. 93–109*). The Phrygian cap is a conical hat with its top height bending over. It is associated with many peoples of antiquity including Eastern Europe and Anatolia.

This includes the Scythians, Medes, Persians, Balkans, people of Thrace, Dacia, and Phrygia where the name of the cap originates from. (*Britannica, The Editors of Encyclopaedia. "Phrygian cap". Encyclopedia Britannica, 19 Jun. 2017, <https://www.britannica.com/art/Phrygian-cap>. Accessed 9 May 2023.*). Variations exist in the portrayal of Mithras' birth. Some include his holding the globe in one hand, or a lightning bolt. At least one exists with fire flowing from his Phrygian cap. Sometimes Mithras is depicted holding a bow and arrows, and animals such as dogs, crocodiles, serpents, dolphins, lions, birds, and more can be found alongside him. The deity Saturn seems to play an important role in certain depictions where he is seen giving the short sword or dagger used to later take part in the Roman tauroctony (*Vermaseren, M.J. (1951). "The miraculous birth of Mithras". In Gerevich, László (ed.). Studia Archaeologica. Brill. pp. 93–109*). This "tauroctony" is a Roman story of Mithras slaying a bull, commonly a white bull. This imagery is shown as a centrepiece in just about every uncovered mithraeum (place of worship dedicated to Mithras. Hidden away from the public). Depictions usually involve Mithras looking over his shoulder while slaying the animal as a serpent and dog reach up for the blood, and a scorpion seizes the bull's genitals. A raven could usually be seen above the scene (*D. Ulansey (1991). p. 6*). Mithras wears the Phrygian cap as he commits the act. The blood that pours from the sacrificed bull can sometimes be seen as wheat or as grapes

(Clauss 2000, p. 80.) which may signify this sacrifice as salvation for those participating in the event or for a larger group of peoples. Potentially saving the world itself. Cautes and Cautopates who each bear a torch, one facing up while the other faces down, is normally witnessed in this imagery (Clauss, Manfred (2000). *The Roman Cult of Mithras: The god and his mysteries*. Edinburgh University Press. p. 98 – 99). It must be mentioned that D. Ulansey states a difference between the Iranian and Roman versions of Mithras by mentioning “... *there is no evidence that the Iranian god Mithra ever had anything to do with killing a bull.*” (Ulansey, David (1991). p.8). The tauroctony sometimes takes place inside a cavern (Clauss, Manfred (2000). p. 74) where the signs of the Zodiac might be visible. Outside the cave on the top left, the solar entity Sol can be witnessed as a light shining down on Mithras. Meanwhile the lunar deity Luna can be viewed on the top right. One version of this might be viewed in a relief found in Aquileia (c. 175 CE; Kunsthistorisches Museum, Vienna). The nature of these reliefs could easily bear greater celestial significance. Initiation also carried significance with each level pertaining to all seven major planets, and respective deities (Mercury, Venus, Mars, Jupiter, Moon, Sun, and Saturn). There is a further piece of information regarding Mithras and that lays within one of his epithets; the “Unconquerable Sun” (Sol Invictus). The entity Sol Invictus was equated with Mithras (Ulansey, David (1989). *The Origins of the Mithraic Mysteries*. Oxford



University Press. p. 107) but this claim appears to be contested due to Mithras appearing in scenes with Sol (Beck, Roger (2004). *"In the Place of the Lion: Mithras in the Tauroctony"*. Beck on Mithraism: Collected works with new essays. pp. 286–287). Depictions include the sun divinity Helios bowing to Mithras, shaking hands, and even sharing a meal together after the sacrificial slaying of the bull where both indulge in the animal's meat (Beck, Roger (2004). *"In the Place of the Lion: Mithras in the Tauroctony"*. Beck on Mithraism: Collected works with new essays. pp. 286–287)(Clauss, Manfred (2000). *The Roman Cult of Mithras: The god and his mysteries*. Edinburgh University Press. p. XXI). Mithras has been paired with the sun divinity Helios on numerous occasions, one being through the conjoined divinity Helios-Mithras thanks to Roman Emperor Julian (Wright, Wilmer Cave. 1913. *The works of Emperor Julian*, volume 1. p. 350). This entity being the intellectual manifestation (unseen plane) mixed with the physical manifestation of the world. With these the planetary depictions witnessed in some reliefs within the central mithraeum scenes, we could hypothesize this conflation taking place due some form of planetary eclipse, or alignment, recognized by the Romans of this period. It is with the friendship between Helios and Mithras that we could form a further hypothesis on either potentially having the ability to be equated with King Paimon and Lucifer, or reflecting some qualities between the two which are of interest. My hypothesis does meet a slight brick wall in that Mithras has been

seated in a different planetary house by philosopher Porphyry in his work 'On the Cave of the Nymphs (1917). On paragraph 11, he states:

*“And on this account he bears the sword of Aries, which is a martial sign. He is likewise carried in the Bull, which is the sign of Venus. For Mithra. as well as the Bull, is the Demiurgus and lord of generation.”*

A note was attached for the meaning of 'lord of generation' which appears to equate Mithras with Phanes (or Protogonus), a deity of creation, light, and goodness in the Orphic tradition. An Orphic hymn would further describe this entity of light and goodness as “Lord Priapos” (*Athanassakis-1977-Hymn6: For this I call you Phanes and Lord Priapos and bright-eyed Antauges*). Equating him with a separate entity with powers over fertility, male genitalia, livestock, gardens, and fruit plants (and while there are plenty of deities ruling over agriculture, this has turned into a running theme when observing some entities with potential links to King Paimon).

## Apollo

This is a natural name to spring up in relation to an entity tied heavily to the arts, with music included. Apollo is a Greek divinity of music, art, knowledge, sunlight, archery, healing, prophecy, truth, is an Oracle, and the twin brother of Artemis. Artemis being goddess of the hunt. Apollo is viewed as the most beautiful and feminine divinity. Ruler over dance, music, songs, and poetry. He is also thought to have invented string-music, and it is common to view this divinity alongside the lyre. As a prophetic entity, he could help defend individuals from misfortune. While also a healer, Apollo could easily bring sickness and plague with use of his golden arrows. In agriculture, we see Apollo protect flocks and herds, and crops from disease and predators. Apollo was a giver of laws and helped bring forth the formation of new towns. It wasn't until poets of the first century CE that Apollo became conflated with Sol (*Joseph Fontenrose, "Apollo and Sol in the Latin poets of the first century BC", Transactions of the American Philological Association 30 (1939), pp 439–55; "Apollo and the Sun-God in Ovid", American Journal of Philology 61 (1940) pp 429–44; and "Apollo and Sol in the Oaths of Aeneas and Latinus" Classical Philology 38.2 (April 1943), pp. 137–138*). Apollo's possibly most well-known epithet is Phoebus "bright" which is natural for an entity of

light. Though etymology appears complicated, some scholars believe Apollo's name derives from Doric word 'apella' (ἀπέλλα), which meant "wall" in the context of housing animals, quite likely. Eventually becoming "assembly within the limits of the square". ἐκκλησίαι (assemblies) and ἀρχαιρεσίαι (elections) also invites a political aspect to the functions of Apollo. This may have been for purely agricultural reasons, but this cannot be ascertained (*The word usually appears in plural: Hesychius: ἀπέλλαι (apellai), σηκοί ("folds"), ἐκκλησίαι ("assemblies"), ἀρχαιρεσίαι ("elections")*: Nilsson, Vol. I, p. 556.). Though the Greeks seem to have associated his name with ἀπόλλυμι (apollymi) "to destroy". Through expansion in its various forms, knowledge of Apollo spread and eventually arrived in Celtic lands where he became worshipped in Mauvières, France. Here Apollo was equated with other spirits linked to horses as these animals were seen as closely linked to the sun in Celtic belief. Atepomarus was a god of healing in France. And later, a form representing both divinities, Apollo-Atepomarus was born. Meaning "the great horseman". In Alesia, France, we also see the entity Apollo-Moritasgus translating as "masses of sea water". The epithet forged in this location represented Apollo in the form of healer which may have extended into lord of physicians (*J. Le Gall, Alesia, archeologie et histoire (Paris 1963)*). Apollo is another entity who slayed a serpentine creature, with one tale given stating Python had attacked

Apollo's mother. Apollo then killed the creature for having done so. Alterations to this story exist (Joseph Eddy Fontenrose, *Python: A Study of Delphic Myth and Its Origins*).

After the slaying of Python, Apollo was cast out from Olympus, where the other gods lived, and he became a herdsman. Once he had completed his time in this occupation, Apollo returned to Olympus (*Callimachus, Hymn II to Apollo*). An array of animals is associated with Apollo with some being ravens, crows, and hawks (as divine messengers), dolphins, snakes, and the eagle-lion entities who hearken from the East (*Freese 1911, p. 185.*). We can see Claudius Aelianus wrote that the Ancient Egyptians called Apollo Horus in their native tongue (*Aelian, Characteristics of Animals, 10.14*). With such strong solar ties, we also find Eusebius writing that in Ancient Egypt, the second appearance of the moon is sacred in the city of Apollo (*Eusebius, Preparation of the Gospels, 3.12.1*).

And within Apollo, we see ties to water, music, art, knowledge, and the sun amongst other factors that would link him to further entities. We could consider Apollo one more spirit in whom we can see much of King Paimon in as well. And Apollo does shine through a separate Ancient Mesopotamian entity as well.

Archery may not be an immediate association to see in Paimon, yet plenty camel riders of the East have utilized this form of offense and defense. Due to

this, I believe there is at least plausible consideration to build this association. A nice note is that Apollo's Phoenician equivalent is considered to be Resheph. An entity that has already been discussed. Horus can be concluded as being an Ancient Egyptian equivalent for this divinity. The forms in which the divine link back to one another is both funny and unfortunately complex in nature. There is immense beauty in aligning abilities and general traits across the globe with so many entities just as much as it can be considered a curse when trying to compile a case for divinity links. It is personal belief that there are crossing points between almost all, if not every, divinity out there. Nevertheless, many stand stronger in face of others where this topic arises for obvious reasons. It should also be mentioned that Minerva, goddess of wisdom, the arts, justice, trade, and strategy has her fair share of links, and for obvious reason, with the demon King Paimon. She is not to be lost amongst the vast number of deities listed here.

Other mentions include the Hindu Tridevi. Within this triple deity is Lakshmi, goddess of wealth, fortune, beauty, power, and spiritual and physical prosperity. She is associated with Maya; illusion, or magic. Sarasvati, goddess of insight, flowing water, abundance, wealth, art, wisdom, speech, knowledge, learning, and music is also here. Last, but not least, is Parvati – goddess of energy, love,

beauty, motherhood, nourishment, harmony, and devotion (*James G. Lochtefeld (15 December 2001). The Illustrated Encyclopedia of Hinduism, Volume 1. The Rosen Publishing Group, Inc., Kinsley 1988, pp. 55–64., H.V. Dehejia, Parvati: Goddess of Love, Mapin, Frithjof Schuon (2003), Roots of the Human Condition, pp 32*). Reasoning for their inclusion here is readily apparent. The same can be seen in East Asian Buddhist deity Benzaiten, also known as “goddess of eloquence”, who mostly embodies all that Sarasvati does – with slight difference being that she is also a goddess of fortune. Obviously, this list is by no means exhaustive, it merely scratches the surface. There are some entities which I think also deserve discussion as they may be lesser known compared to those similar to the above.

## Nuska

Lord of fire and light. Nuska was also regarded as a divine vizier (sukkal) to Enlil (*Streck 1998a, p. 630*). This would mean that Nuska was a doorkeeper and adviser for Enlil. Furthermore, he would oversee Enlil's court, keep Enlil's secrets, and mediate between him and humans who would pray to Enlil. It was also said that Nuska would 'gladden' Enlil's heart (*Lambert 2002, p. 58*). Nuska is similar to Ninshubur though he was a sukka to Inanna. Author Ruth Horry claims Nuska is referenced as Enlil's courtier instead of being Enlil's son (*Horry 2016*). Which is contested (*Streck 1998a, p. 630*). Nuska was worshipped in Enunmah through a temple dedicated to him here (*Streck, Michael P. (1998a), "Nusku", Reallexikon der Assyriologie (in German), retrieved 2022-09-21*), inside his temple wherein it is stated "house of the exalted prince" (*Streck, Michael P. (1998a), "Nusku", Reallexikon der Assyriologie (in German), retrieved 2022-09-21*). Nuska may have carried a staff in his right hand to signify his status (*Lambert 2017, p. 454*). While a sukka is a servant of another entity, it may not be viewed in this manner to the divine. In one text, Nuska is associated with Orion (*Krul, Julia (2018). The Revival of the Anu Cult and the Nocturnal Fire Ceremony at Late Babylonian Uruk. Brill*). There are some similarities due to the relationship between Enlil and Nuska, especially in the theory that Nuska is



not a son of Enlil but a separate divinity entirely. A courtier would be an attending companion or advisory to a king or queen. Between Lucifer and King Paimon, some of these traits shone through. This will be explained in the relevant chapter.

## Ancient Wind Spirits

As with cardinal spirits, there is association with the winds from which they come. Even in the Testament of Solomon we already have Arabian wind demons such as Ephippas, and not just demons who are mentioned in the Goetia (*The Dictionary of Demons: Names of the Damned*, Michelle Belanger (2010), p.121). Cultures in antiquity have acknowledged the directions and associated with them a type of wind. One example is the Anemoi of the Greeks, entities believed to be the children of Eos and Astraeus; divinity of dawn and dusk, respectively (*Encyclopedia of Greek and Roman mythology*. Roman, L., & Roman, M. (2010), p. 66). The Ancient Egyptians also deified the cardinal winds, such as Qebui of the North wind (Hall, Adelaide S. (2005). *A Glossary of Important Symbols in Their Hebrew, Pagan & Christian Forms*. Cosimo, Inc. p. 15.). The westerly winds are believed to bring the gentle Spring and Summer breezes in Greek mythology through the personified wind entity Zephyr. As King Paimon is already typically designated king of the West (also North and North-west, though we will look beyond for now), this easily leaves us with the theory that he may be a Middle Eastern wind demon bearing a different name, or at least a Middle Eastern divinity affiliated with earthly or spiritual winds to some degree.

The notion of this idea is not too outlandish where wind would drive sand from the ground, even creating twisters and any potential number of anomalous sights.

## Ribhus

As an Indian word, it has evolved over the course of its existence. It has been mentioned in early Vedic texts, referring to a sun entity (*Charles Russell Coulter; Patricia Turner (2013). "Ribhus". Encyclopedia of Ancient Deities. Routledge. p. 918*) before evolving into a wind spirit. Eventually being named as three highly skilled male craftsmen (*HH Wilson (1866). Rig-Veda-Sanhita, The First Ashtaka or Book (2nd ed.). London: Trubner & Co. pp. 46–48 with footnotes, 284–285*). Their abilities caused them to be labelled as divinities in later Vedic texts. Each are named Ribhu, Vaja, and Vibhvan before collectively being named the Ribhus. Some Vedic legends tell the Ribhus being three sons of the sun deity of morning light; Saranyu and the Hindu Indra, king of the Devas. They are thought to dwell in the solar sphere. Aitareya Brahmana III claims this area as the “sun’s neighbours or pupils” (*Bal Gangadhar Tilak The Orion, Or, Researches Into The Antiquity Of The Vedas, Reprinted from 1893 Edition Delhi 2008, p.167*). These highly skilled and creative artisans are said to take rest in the house of Agohya for twelve days each year. Agohya meaning a state of non-concealment, believed to mean the sun (*Dates and Eras in Ancient Indian History Vol.1, p.53*). After successfully

creating four cups from one that came from the sacred Deva artificer, the Ribhus were granted immortality by the Devas, and invited to share in their sacrifices. It is thought the Ribhus represent the rays of the sun, with author Frawley stating "Vedic gods, like the Adityas, Maruts, Vasus and Rhibhus, often appear as rays of the sun, as stars or constellations" (*Gods, Sages and Kings*, p.169).



## Cherubim, Dominions & Powers

To give a brief explanation between the differences of the angelic ranks which King Paimon is alleged to belong to, the order of Potestates is likely an error where 'Potentates' was meant in its place. These are otherwise called the 'Powers' who have authority over evil forces, restraining others from committing harm (*Isidore, Bishop of Seville (July 2006). The Etymologies of Isidore of Seville. p.161*).

The order of Dominions, alternatively the Dominations, act as the Christian God's delivering hands of justice, and can show mercy toward mortals. However, they are equally swift at bringing forth destruction as in the tale of Sodom and Gomorrah. The Dominions keep lower angelic ranks in order and act as messengers for Yahweh. As some have stated King Paimon is related to cherubim, these somewhat humanoid angels are often depicted as a babe in traditional art, and are believed to be holy throne-bearing beings with both human and animal or birdlike appearances.

Cherubim have been noted as being positioned either second-lowest in rank of all angelic orders, such as in Judaic belief, or positioned amongst the highest alongside the Thrones and Seraphim in Christianity. They are thought to bolster the seat of

God in form of the latter. In Islam there exists cherubs who act as merciful angels.

The word cherub may have root in Akkadian 'karibu' meaning "one who blesses", another word for 'Lamassu' (alternatively known as Lamashtu). She began as a Sumerian protective household spirit before evolving into an Assyrian celestial entity with human, animal and birdlike characteristics. She is separately a Lilith figure. Lamassu is related to a goddess named Lama/Lamma who may be the same divinity who was unearthed in a temple for Ishtar in Uruk (*The seal impressions from Tell Atchana/Alalakh. Butzon & Bercker. p. 181. Collon, Dominique (1975)*). Ishtar is commonly recognized as another of Astarte's names. As authors have not pinpointed precisely which angelic order King Paimon allegedly originated from prior to the 'Fall', conclusions are cast by readers based on their beliefs or favoured books.

## Angelic Links

There have been some occurrences of angels cropping up now and then beyond the ranks in which King Paimon is claimed to have belonged. Most commonly people will be exposed to angels already through one form or another, and it's hardly a surprise when this is further enhanced with inclusion of the Shemhamphorash who are listed in opposition of the Goetic demons. There is more to this in theory. I could not help but notice angels making general appearances in regards to demons in an entirely different way. Some may find an angel named Uriel having appeared in relation to King Paimon due to the areas he is cited in holding power over. These being the emotions, and a patron of the arts and sciences. Naturally, Azazel also showed up, so did Azael and Azriel given the similarity between each name. There was a link drawn to the angels Uriel and Sariel in the process. Sariel is a virtue according to some Judaic belief systems. Making things muddy; Uriel is an angel equated or confused with Sariel, Phanuel, Urial, and Azrael, among others (*Forward Day by Day, August–September–October 2011*, p. 61, entry for September 29, 2011). Uriel is mentioned as being the fourth cardinal angel alongside the archangels Gabriel, Raphael, and Michael. Yet Uriel can be exchanged at his



directional point with a number of other angels (*Fanuel, Enoch*, xl. 9; *Aniel, Stübe*, "Jüdisch-Babylonische Zaubertexte," p. 26, Halle, 1895; *Nuriel*, "Seder Gan 'Eden we-Gehinnom," in Jellinek, "B. H." iii. 138). Uriel is an angel of knowledge and wisdom; this may be due to conflation with other angels. Uriel is also believed to be an angel of thunder and earthquakes (*Lusken, Michael, Index*, Göttingen, 1898; *Schwab, Vocabulaire de l'Angélogologie d'Après les Manuscrits Hébreux de la Bibliothèque Nationale*, pp. 47, 304, Paris, 1897). Through not only angels, but also with demons and those deemed otherwise; thunder has been a recurring ability for these entities to rule over in many cases. We can naturally theorise a relation between King Paimon and this ability as well. Again, I digress. To get back on the topic of angels; alternatively, Gnosticism dictates that Uriel was in control of demons helping Yaldabaoth while creating Adam (*Marvin Meyer; Willis Barnstone* (June 30, 2009). "The Secret Book of John". *The Gnostic Bible*. *Shambhala*. Retrieved 2022-02-01). An interesting note is in Protestant beliefs, Uriel is stated as regent of the sun, and keeper of beauty ("Christ Triumphant (High Altar)". *www.stjohnsmemphis.org*. Retrieved 3 April 2019). It is apparent as to why there may be a pull between these angels and King Paimon. Being a cardinal spirit could next enhance any positive frequencies shared. The differences in the energies is that Hermetic Qabalah traditions consider Uriel (Auriel) an intelligence controlling North, and their element being earth (*Case, Paul Foster* (1989). *The True and*

*Invisible Rosicrucian Order*). Though it must be stated that King Paimon has also been stated a genius of the North cardinal point, and North-west, so correlation between both still stands. King Paymon's power is thought to prominently preside over earth, though this is contested. If energies can land on a certain topic or area of interest that are the same, or very similar, there is the question of whether the divinities themselves and their energies can also engage harmoniously in combination with one another? I would personally argue that they could in theory regardless of any preconceived religious affiliation. This is not to insinuate that any are the same entity, merely that there are similarities. And that the chain of energetic pulls to certain areas of interest may get along well despite an entity belonging to a certain religious group and another belonging to an opposing organization etc.

For transparency, I would be of the belief that entities are not solely tied to one religion but exist beyond. While divinities may have affiliations to one sect, maybe something akin to the Catholic Church, we might observe energies shine in their own way independently of such organizations. Not locked into any sole denomination anywhere. We should be receptive to divinities that seem very closely linked by similar abilities etc. and maybe give it some thought. "Why does this spirit seem like someone I know?" It is possible that it could all

be a similarity as divinities do have the inevitable overlap in abilities quite often, but we most likely will also have observed entities being ‘adopted’. An example being by the Catholic Church. Saint Brigid is an example of this. Stories go that many people refused to convert to the Christian faith without her, so the Church took her as a saint to get more people on board. This may be factual or it may be a myth, but I would reckon there is some truth somewhere to such a tale in at least one sect out there with adopting already existing entities to get people into the ranks of their own belief system, no matter how old it is today. By either leaving their names unchanged or disguising these entities under new names and labels to be even more secretive. While it might be the case of never being able to prove something one-hundred percent, there is still a possibility that is worth considering. It is also worth noting that spirits can go by different names perhaps to differentiate between aspects etc. King Paimon may be out there under a separate alias, just as the “Middle Eastern Goddess” theory suggests. It’s likely that it doesn’t even stop there.



*Figure 4: Mosaic of St. Uriel by James Powell and Sons, at St John's Church, Warminster.*

## King Paimon and the Tree of Life

Quickly touching upon the relevancy of the Kabbalistic Tree of Life and King Paimon. Through my meditations with him it was established that he travels throughout many planes of existence and that these paths tread upon the fabric of what may be deemed the Kabbalah's Tree of Life, or an equivalent to this. At least in how we would perceive it. There are several areas of function which are walked upon for enjoyment purposes and otherwise. On the Kabbalah's Tree of Life, we are introduced to the pillars of Severity, Mercy, and Mildness. The Pillar of Severity appeals to the feminine, Middle to neutral, and Mercy to the masculine. The centre of the Tree appeals to Mildness given its central nature and is where I would mostly follow King Paimon's travels when walking upon it. The path of Gimel goes straight up and from Saturn's intelligence before reaching the Water of Ain beyond; the Godhead of the primordial spirit. It does extend beyond however, and this is where I believe the "enjoyment and otherwise" King Paimon has mentioned takes place. It is only natural for a spirit's aspects to align where it desires and believes is required, especially when an individual decides to invoke. King Paymon may be

stern or strict in his teachings, and also appear mild, comforting and gentle. These may hypothetically pertain to his position on the Tree while travelling there. The time of year also has made an appearance in my meditations and due to planetary influences depending on the hour and month of the year, this may have its effect as well. I heavily identify King Paimon with not only the sun but also Mercury. The section of the Tree of Life, Yod, hosts the power of Mercury most strongly and appears in the Pillar of Severity (sometimes labelled Judgement). With Gimel, Tiphareth and Samekh being associations I make with King Paimon both from research and meditations, I'd like to make a case on how and why Gimel makes sense primarily with Tiphareth and Samekh by extension through unverified personal gnosis.

In the case of Gimel, this is the more obvious of the associated paths. Gimel is very close to "Gamal" which, when translated from Hebrew, becomes "Camel". Gimel itself is represented by the number '3' according to Gematria. It is thought that Gimel being a rich man would chase after the fourth digit of Gematria, the poor man known as Dalet, in order to offer charity. Gemul, another word associated with Gimel, represents justified repayment. It appears in a beneficial form but may be perceived otherwise depending on the situation.

It is interesting to note that the Greek letter gamma (Γ) is derived from the Phoenician letter 𐤒 (*gīml*).

This was rotated to suit the left-to-right writing style of the Greeks.

We can see the number three appear again in the Syriac “gamal” (𐤂) which again carries the same phonetically and visually similar word to Gimel as in the Hebrew language. However, in the Phoenician alphabet, Gimel appears to not only mean ‘camel’ but also a throwing stick.

Gimel on the Tree of Life appears as a bridge between the light of Kether and the beauty of Tiphareth, this mirrors perfectly the Aramaic meaning of the word that is “bridge”.

Jnana and Gnana are two words that have appeared in Hebrew, and that have roots in Indian philosophy but isolated from the aforementioned, in relation to the Tree of Life. “ג'וּנָה” or “madness” in terms of anger appears as its translation, though in Indian philosophy the same words translate to

“knowledge” or “wisdom”. It may be worthwhile to note that the third card in the tarot is The Empress.

While not commonly viewed as representing King Paimon, this card has links to the moon which is also affiliated with him, and also fertility which has propped up before when observing deities with links to King Paimon. There may not be much else of note but it is interesting given The Emperor’s status amongst various demonolators as representing Lucifer. If humoured, it may be viewed not necessarily as a courtship between the two in the traditional sense which the tarot portrays, but

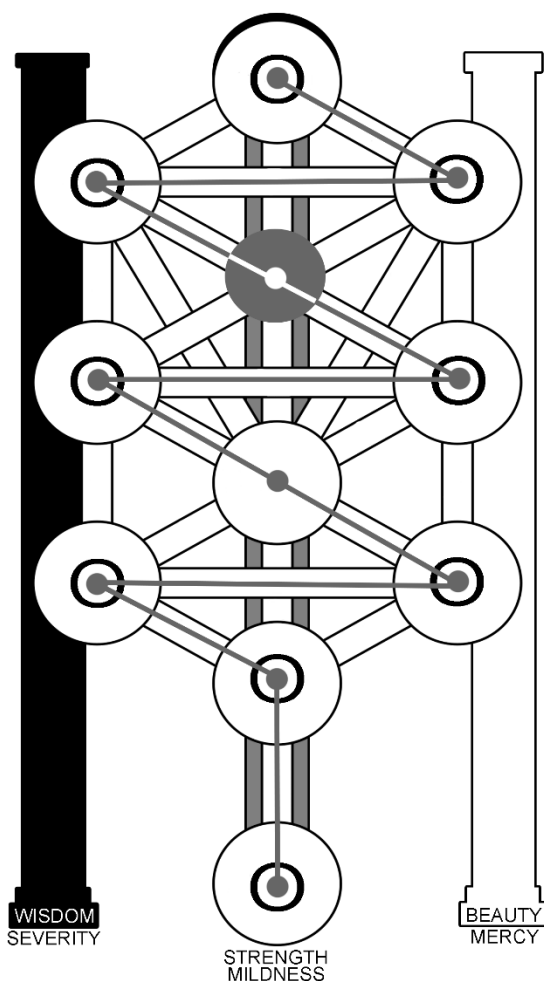
that of a close-knitted friendship. As King Paimon is described as being feminine in appearance, it is possibly something to entertain to a degree. A romantic relationship is not something I believe to exist, I should add.

Tiphareth resides in the Middle Pillar and is housed where there also lies “Beauty”. Sol, or the sun, is host here in all its radiance. Here we may see centrality balance, harmony. The king on his throne. It is associated with the number six, and commonly associated with The Emperor when coming to tarot. It may make sense in representing Lucifer given King Paimon’s close friendship with the Light bearer, and being so close to this part on the Tree of Life. Tiphareth allegedly holds host to the intelligence of the soul.

Samekh is a more intriguing position on the Tree of Life to appear as it is not one I had initially associated with King Paimon until experiencing my meditation with him. This area is representative of the pregnant womb, and is the 15<sup>th</sup> letter of the Hebrew alphabet. This may be viewed as The Art card in tarot; the alchemical combination of matter and spirit, creating the philosopher’s stone. The rising phoenix whose life extinguishes and is born anew of its own ashes. A cycle of life and death of its own making. The meaning of Samekh would literally translate as “to support”. This magic of transmutation may be associated with King Paimon. His support and friendship of Lucifer may also be



taken into consideration here. Two halves to make a whole. It is also connected south of Tiphareth in the Middle Pillar once again. All three sections are united when looking upon the tree and encompass almost the entirety of the Pillar of Mildness. While not mentioned, there is the seat of Da'ath on the Tree of Life as well. It may or may not be included depending on the practitioner but is central on the path of Gimel. Uranus is the planet ruling over Da'ath and this area is mentioned as being the centre where all ten sephirot on the Tree combine. It was never mentioned by King Paimon, though his travels on the path of Gimel would naturally grow closer to this mysterious section joining the Tree of Life to the hidden depths resting on the other side of this formed Tree.



*The descending Power in the Kabbalistic Tree of Life. Includes Da'ath. Made by author, 2023.*

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## Calling King Paimon

In order to call upon King Paimon, you do not need any ceremonial circles or fancy magickal sessions. Invocations through means of using King Paimon's "Enn" is incredibly useful and I have found good use from this method in gaining contact.

Visualization on this Enn and allowing King Paimon to appear before you in a way that suits him is appropriate. He may choose to appear in a myriad of ways, and may or may not appear with his dromedary, two companions, serpents near or around him. And he may appear as masculine or as effeminate as desired.

An enn can for this Infernal spirit reads as "Lenan Tasa Jedan Paimon". My pronunciation of this is as follows: "LEH-NAH-N TEH-SAH YAE-DAH-N PAY-MON". The true meaning of this chant is unknown, but it works in summoning King Paimon. Meditating on the words, repeating them rhythmically as a mantra, or in any form you see fit is likely to work. You may alternatively formulate your own words for summoning King Paimon. Trying something like "I call upon you King Paimon, here and now. I kindly ask for your presence" may also function according to your needs.

Visualization may take longer or shorter depending

on how often you meditate and use visualization techniques. In this form it may take some more time, though vocally or mentally calling out to King Paimon to kindly appear to be with you will bear fruit with effort.

Another method is focusing on his sigil and thinking of King Paimon visiting you until you feel his presence. It is not uncommon to sense a change in temperature in the room, tingling, feeling like someone is there, or somebody watching you. Others may not receive any changes at all, yet create a stronger link for communication the next time when trying again.

I know the aforementioned might be a little much to unravel depending on where you are on your path, and I hope to provide methods of practice in order to summon King Paimon in a respectable manner in a step-by-step process. These will involve meditation techniques that should be useful for most when attempting to go down this path of communication with King Paimon. At least for those who enjoy meditative practices. Others will not involve meditation for those who find this type of activity ineffective for any reason. It should deliver the same results with enough dedication and experimentation. Know that spirit communication may be simpler for some. These individuals might see the results in a shorter span of time in perhaps a few minutes or an hour, while other folks might

experience needing to continue their works for some days before seeing the fruit of their labour. It is a highly personal path and must therefore be catered to your own style and comfort zones. From here I will begin with some starting tips before following up with these meditations. For any person who desires meditative techniques, I will include one which makes use of breathing methods. For those unable to use this form of meditative practice, another will be provided which is my personal and preferred meditation which I receive much success with during my works. Should meditation not work for you or suit your preferred magical operations, other alternatives will be given so that you may experiment and find what works best for you.

## Preparations

Before starting meditation, it is best to prepare yourself. This may seem utterly mundane, but it is imperative to ensure these steps have been taken to prevent hindrances to your works whether it be from outside influence or otherwise.

Firstly, ensure you have secured a moderate amount of time to yourself, around twenty to thirty minutes in the beginning, where you will not be disturbed. You need time so that nothing disturbs you or you will quickly find your practices will become tedious.

Secondly, make sure you have a comfortable place to sit and relax. Try not to lay down as you could fall asleep in the middle of these exercises.

Thirdly, if needed, provide yourself with a gentle alarm if you find that coming back from meditative exercises is difficult. It is important not to create anything too startling though, so a low ringtone is recommended. Coming back too suddenly from meditations may have a negative impact on some individuals.

Fourth, ask yourself why you are hoping to gain contact with King Paimon. This may be for a myriad of reasons or just one. Be honest with your reasons and intent, this is important. Also, as a general note, it is best to build a relationship with an entity before beginning to ask things of them. It is

much like making friends in daily life. It is also necessary to note that you should try to shed any fears or apprehensions you have before conducting any rituals. It interferes with your meditation and potential power of your work. Fear might also invite unwanted energy into your ceremony. Being confident and knowing what you want from this meditation is one way of avoiding this issue, as is relaxation of both body and mind.

### Meditation Practices

Now that this has been explained, we will first start an experiment with one particular breathing exercise. Close your eyes so that we may begin what is known as ‘box breathing’. One form is using the ‘444 technique’. This is used by the military as well to reduce anxiety and stress while on duty, and there are studies that have produced evidence that these types of breathing exercises are beneficial to those in daily life as well, not just in spiritual practices

(<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC9277512/>.

*Accessed 9 May 2023).*

To the count of four, breathe in at a slow to moderate pace (through the nose, preferably) so that your lungs are filled. Hold this to the count of four seconds. Slowly to moderately release this air (through the mouth, preferably) to the count of four. Hold without any air for four seconds. Repeat this



for at least six to seven rounds or until you feel more at ease.

With eyes closed, and feeling relaxed, imagine yourself on pale beige sands with clear blue skies surrounding you and on every horizon. Begin walking forward, feeling a cool breeze hit your skin, refreshing you. As you continue walking forward, imagine three pyramids grow from the horizon in front of you. Head in the direction of these pyramids. A tall tree with jasmine flowers blooming provides shade as you grow nearer to these pyramids. Their floral scent dances in the wind. A silhouette walks from the pyramids. Deep red rubies and blue turquoise sit next to a censer of frankincense burning by your path. Smoke carries the fresh aromas cleansing the air. The silhouette becomes clear in your vision. Walk closer. Let the figure of this individual appear however they wish to. Allow your mind to fill in the blanks of their clothing, and in how their face appears to you. Come to a stop a short distance from this person. Introduce yourself, express your reasons for having called them, and ask them if they would be willing to converse with you. Give time for their answer. If yes, ask if they have a sigil which people might know them by and if they might flash it in your mind's eye. If it appears as King Paimon's, continue the meditation and allow King Paimon to get to know you and ask to get to know him as well. Later ask if it would be possible to ask for some help. If

urgent, explain the matter courteously and ask if they are willing to help. Otherwise, continue speaking. Once you are happy with your chat together, state that you would like to close this ceremony and thank King Paimon for his time. Open your eyes and continue about your business. Keeping a journal of your encounters may also help on your journey.

Alternate pathworking:

A wide-open desert in midday sun. Clockwise swirling beige sand flows deep into darkness. Jostling bell charms ring in the distance. Fresh winds rising. Morning dew on a white flower. Turquoise, rubies, and emeralds on a golden tray. Frankincense fumes swirl toward the sun. A silhouette reaches out from the darkness.

## Other Communication Methods

While repeating your chosen mantra for calling upon King Paimon, or following a meditation practice, the following may help you in communicating with this divine Infernal:

Bibliomancy. Art of opening random book pages with eyes shut, and placing a finger on any line for guidance before reading. Do so after contacting King Paimon and asking for help. You should find

something to guide you forward.

Automatic writing. Channelling a spirit through invocation and allowing them to write through you is the easier form. Invoking King Paimon and allowing him to channel through your writing arm may guide you forward.

Crystal Ball Scrying. The art of gazing into a crystal ball, even one made of obsidian, until images appear before you. An answer should be provided as a result.

Dream work. Asking King Paimon to visit you in your dreams, or to leave you messages to wake up and follow afterward.

Pendulum. Asking simple 'yes' or 'no' questions while holding a pendulum (essentially something heavy tied to some string) while stating your preference in clockwise/counter-clockwise meaning 'yes' and 'no'.

Pyromancy. Staring into the flame of a candle. High burning flames indicate something short lived. A flickering flame may represent unsteadiness, a steady flame representing stability, and a low burning flame indicating something that might disappear very soon or leave you disappointed. Though a sudden spark might indicate sudden change or a message. Dancing flames also indicate change, while swirling or spiralling flames could be a warning.

Runes. Casting forth any items with runic etc.

Imagery drawn on them. These may be used to

divine for answers.

Scrying. This can be done VIA the aforementioned crystal ball, or a piece of glass painted black on the back. Some use bowls of water to divine with.

Tarot readings. Asking question to the demonic divine and pulling cards to communicate with one another in this form.

Tarot cards. Using tarot cards while asking questions, aloud or internally, to King Paimon can help ease your curiosities and take you further on your path. Shuffle after each question until you believe you have your answers.

Tasseomancy. Tea leaf readings. Using loose leaf tea, ask your question and drink until the cup is empty. Use the tea leaves on the cup to divine.

Note: This form can be extended to other drinks that leave behind residue, including anything that stains cups, or the head of a beer left behind inside a glass.

These may help you in your path toward working with King Paimon should you desire using any of them in your practices.

## Prior to Summoning

It is worth including that there are certain protections and banishing rituals that may be necessary before contact and soon after concluding communication with King Paimon, I have personally experienced negative energies pass through after ceasing communication with beloved King Paimon. He is a powerful spirit, and other entities regardless of alignment are bound to slither through now and again. Should it be the case that you are encountering a malicious spirit clinging to your person; conducting astral work to physically remove from your body should you feel any ill side effects post-ceremony. Another route is cutting off energy supply from the creature by re-working your energy pathways to exclude reaching the areas the leech is attached to. Yet you may always contact King Paimon himself to get rid of the entity, he can help you out in this situation. The same applies to any apparitions which may take refuge in your home, or any other such ghostly figures. There are plenty of things that can happen due to the nature of this type of spiritual engagement however that would be considered normal such as noises in your room during magical operation, a shift in the atmosphere such as the sensation of heavy air. You may feel things external to you akin to a reduction

in the air's temperature, and any other manner of sudden occurrences. These aren't things you necessarily need to worry about. They've been experienced by a multitude of magicians.

### Offerings to King Paimon?

Not all demons expect offerings, though it is noted in texts pertaining to summoning King Paimon that you should present a gift if he appears alone. Having brought this question up with King Paimon before, he explained that this is not necessary but is very welcome and appreciated. What is expected when meeting is to be courteous and respectful of him, and to respect his time with you. Ultimately, you may do this as you wish and it is seen as a kind thing to do in general by some spiritual practitioners. If you are really unsure, it might be best to consult King Paimon yourself on whether or not an offering might be asked of you should this be something especially bothering you. It is always a safe bet to create an offering regardless, and gift it during ritual operation. Offerings have never been expected from me in my experiences, though making offerings beforehand for presentation during ritual were greatly appreciated, and always accepted where given even if they did not exactly turn out to be his favourite. Personally, I ask King Paimon if he

enjoys certain foods or drink above others etc. for future reference (such as brands or variants of fruits where possible to obtain). King Paimon is quite courteous in his explanations but assures that even if one thing is preferred above another, it will never be expected of a summoner.

It is also claimed by some that one must make a blood sacrifice, or even kill someone, in order to summon King Paimon. Know that this is a falsehood. You do not need to offer human or animal sacrifices in order to make contact. If you do decide on giving an offering to King Paimon when contact is being made, he certainly does enjoy cooked lean meats such as steak, and lamb. Other meats such as chicken are accepted. Further offerings experimented with which King Paimon enjoyed was frankincense. Myrrh, dragon's blood, and sandalwood were also accepted. He enjoys a variety of scents but especially those presented in their pure resin types instead of joss sticks or cones (where possible to comfortably acquire). Jasmine, and Egyptian blue lotus are savoured teas. Honey or standard sugar as a sweetener is enjoyed as he has bit of a sweet tooth. The aroma of jasmine is greatly welcomed, generally speaking. It is a very safe offering. Relished is high quality dark chocolate, wine, and beers. The arts are immensely appreciated by King Paimon; paintings, music (instrumental or singing alone), books, works that manifest in some manner that benefit the creator or help better them

in some ways are favoured, I take this as it mutually benefits you as a person and King Paimon. And this divine demon enjoys seeing us better our skills. You may also consider creating something personal through cooking as another creative effort, and anything that can aid the magician in general. There has yet to be anything King Paimon has declined when communicating with him, simply preferences. The act of offering to this spirit is met with humbleness. If comfortable with it, your own blood would also make as an offering to this demon.

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## Dates and Times

Quoting authors Runyon and S. Connolly, we have time periods:

June 14<sup>th</sup> – 21<sup>st</sup> is stated by Connolly and would make much sense, especially given the solar qualities of this divine demon. The other is April 30<sup>th</sup> – May 4<sup>th</sup>. As mentioned by Runyon's *Book of Solomon's Magic* (1996) which is also grounded in sense given the time with the returning reign of the sun through Spring, marching soon to the Equinox taking place on June 21<sup>st</sup>.

## Planetary Affiliations & Astrology

King Paimon is mostly affiliated with the Sun due to being a day demon, and his close relationship with Lucifer also establishes a clearer link with solar activities and powers.

There are other influences associated with this divine demon however, and those would include at least the Moon and Mercury. The Moon appears through tarot associations of The High Priestess is ruled by Cancer, and is deeply feminine. King

Paimon is depicted as a feminine energy who rules over the powers of the West. The West is aligned with water to most practitioners which would cause King Paimon to also theoretically rule over emotions, and have influence over the sensitive aspect of man. This card acts as the wheel. Motioning between Moon and Sun. Mercury is somewhat defined in relation to King Paymon, though it remains in the background. Communication and speed are recognised faces of the Mercury energy. Naturally, Venus and Moon also has its effect on King Paimon.

Inside a version of “The Book of The Black Flame” which was allegedly created for initiates of the Golden Dawn Isis-Urantia temple in 1900, we can observe the following:

*“Of the Descending Hierarchy called the Decans of the Twelve Signs:*

*The Arch-Devils:*

*These are the daemons which rule over the twelve signs; they are presiding under the supreme rule of the Infernal dignitaries Paimon, Amaimon, Egym and Uriens.”*

*“Leo 10° – 14° August 2 – 7 Paimon” - Opus Magus.”*

This causes some conflict as there are several sources, without citations, citing King Paimon’s

rulership of the Zodiac positions ‘*Taurus 10° – 14°*’. This information has ultimately been derived from Runyon’s work in “Book of Solomon’s Magic” (1996). We do find the Decans for King Paimon in this same text as well; Virgo in Mercury. Mercury rules the earth sign Virgo. Virgo is believed to be rationality, logic, intelligence, wittiness, and wisdom. Meanwhile Mercury is seen as intelligence, knowledge, observation, communication, swiftness, and much more when observing the tarot and entities of mythological tales. Interestingly, 9. Paimon is listed as “*King (Queen) = O*” within Runyon’s book. So, it is believed that this divinity may be either male or female in nature. Personally speaking, I am unsure whether or not King Paimon is a Queen Paimon. Rather, males with prominent feminine qualities are natural and commonplace. But I also recognise spirits’ shapeshifting qualities and their aptitude in switching around as they please.

### The Kabbalah and Tarot

In tarot many entities, demons included, have been associated with specific cards in the system. For those who are unfamiliar with the Kabbalah or the practice of associating spirits with particular cards, the method of usage and reasoning will be first explored. The Kabbalah is Jewish mysticism meant

to explain the relationship between God and the watery 'Ein Sof' or "The Infinite", and the manifested realm in which we inhabit – the physical world. Part of this school of thought contains the Judaic 'Tree of Life'. This Tree contains many branching 'paths' connected to circles known as 'Spheres'. Both the Paths and Spheres on this Tree are emanations of the Godhead. Representative portions of divinity which offer a way for man to ascend into a state of true Understanding, and unite with 'ex nihilo' through the varying locations' lessons.

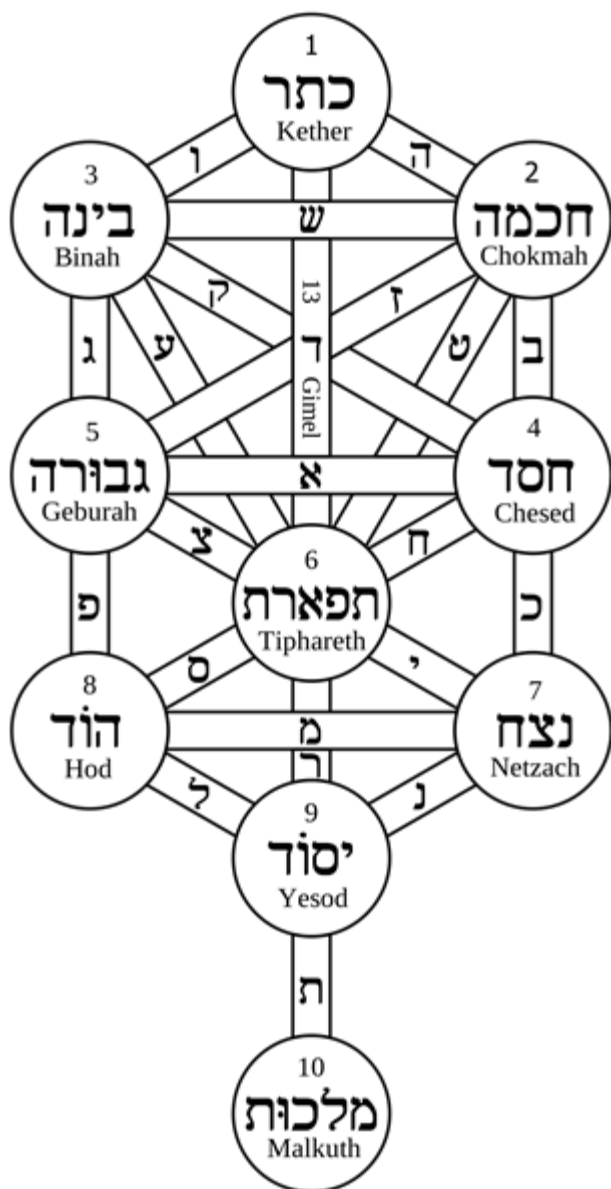
In the case of King Paimon, I heavily affiliate him with The Priestess despite this card being denoted as Dantalion's domain. While there may be some overlap with King Paymon and Dantalion in general, from a theoretical standpoint, this card still registers as that which belongs to King Paimon as well due to certain qualities it contains. This will be extrapolated upon later. For now, the Six of Disks and Ten of Swords are commonly attributed to King Paimon. The Six of Disks in the Thoth deck is "Success". The card bursting with radiance from the flower central to the image. The sixes are seen central within the Tree of Life, taking root in Tiphareth; Sphere of Beauty. Ten of Swords is an airy card, though this depends on who you speak to, and the tens would take root in Malkuth, viewed as physical manifestation on the Tree of Life. It is the lowest Sphere on the Tree.

To show where each respective position is on the Tree of Life, the below image may be used with correspondences for King Paimon mentioned after the fact. I have marked the location of the Path of Gimel, and while not particularly important in context of this section, Da'ath is not pictured in this image. For those who are not too familiar with the Kabbalistic Tree of Life, Da'ath is positioned above the Path of Gimel and is the Sphere of Knowledge. All Sephiroths gather here in unison. See the below image for the general Kabbalistic Tree of Life, and a marked Path of Gimel for easier reading:

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	The Priestess	10 of Swords	6 of Disks
Planet	Moon	Sun	Moon
Zodiac	Cancer	Gemini	Taurus
Position	13. Gimel	10. Malkuth	6. Tiphareth
Element	Water/Spirit	Air	Earth
Day	Monday	Sunday	Monday

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## Ceremonial Magic & Other Methods

Ceremonial magic is naturally a staple for working with any demon of the Goetia, and others. It was born of King Solomon's methods and from his works we have discovered many demons with which we can forge various ways of contact. However, as times have moved on so has our understanding in the ways of developing communication. To many magicians, summoning demons or any spirit in a manner which binds them in methods involving the magical triangle (or any binding measures in general), is viewed with disdain. When summoning in this manner we see utter lack of any respect toward the entity we choose to call upon. Realising that while a demon may begrudgingly give to us what is requested from within the confines of the triangle, it is not necessarily the correct path in going about access of knowledge. Not only is it disrespectful, and even cruel, it also prevents us from developing any true relationship with the Infernal that is meaningful and mutually beneficial. We need not force our will upon another but find some form of compromise so that both parties receive what is desired before parting ways. We can develop friendships with these entities so that both may learn from one another long term. Perhaps even exchanging information or asking requests of one another so



that we too may grow to be happier as a result. It also establishes trust between both practitioner and demon.

If you do not plan on opening yourself up honestly to this divine demon, don't express any desire to build trust, or do not wish to show respect, then it would probably be best to avoid contact with King Paimon (or any entity) until you believe such boundaries can be communicated. Hold off until you can ensure this Infernal has the ability to roam where he is summoned, or until you are confident in allowing the energies to fill you and surround you comfortably. Keep in mind that you can create rituals that are as lax or as complicated as desired. Involve all of the blue candles you want, or light some a frankincense cone while sitting down in your bedroom, allowing the words to fall off your tongue. What works for one person may not work for another. Making the ritual personal and have meaning to you is what you truly need of your ritual works.

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## King Paimon Correspondences

There is debate on many of the correspondences particular to King Paimon. Due to this unfortunate case, I have included all correspondences possible whether it be popular opinion or not, including my own which is added afterward. S. Connolly's opinion regarding this divinity's dates is most popular besides Runyon's and so these will take priority. There happens to be no debate on his 'enn' which is to be expected, an 'enn' being a type of chant associated with demons, including King Paimon, which may be used as part of a summoning. Any chant can be used when calling entities of any kind though. The following are what have been found thus far through communication and what is deemed most appropriate for a spirit of King Paimon's nature.

- Zodiac: 10° – 14° Taurus (Runyon).
- Decans: Virgo in Mercury.
- Colour: Gold, Yellow, Green. Alternatively, White.
- Element: Water and Air.
- Enn: Lenan Tasa Jedan Paimon.
- Dates: June 11<sup>th</sup> – June 20<sup>th</sup> (S. Connolly) or

April 30th – May 4th (Runyon). “The time at which the sun is shy of reaching its peak on June 21<sup>st</sup>” presumably meaning about an hour or so before it is at its highest point in the sky (personal gnosis).

- Direction: West.
- Incense: Frankincense, Camphor, Sandalwood.
- Metal: Gold.
- Stones: Ruby, Emerald, Sapphire, Herkimer diamond.
- Planet: Sun, Mercury, Moon, possibly Jupiter.
- Plant: Bindweed.
- Tarot: 10 of Swords. Alternatively, 6 of Disks or The High Priestess.
- Tree of Life: Malkuth, or Tiphareth, and alternatively Gimel.
- Zodiac: Gemini, or Taurus. Potentially bordering with Cancer.

As it is not always made explicitly clear, it would be nice to explain reasons behind the correspondences for any spirit. Bindweed is a family of plants which includes passion vine, Morning Glory, wild buckwheat, bellbind, and John the Conqueror Root. The bindweed that immediately comes to mind is a flower that has some varieties, most common are

the field and hedge types. The only real difference between both is the hedge bindweed (*Calystegia sepium*) being fast-growing, slim-stemmed, which grows large white, pink, or pale purple flowers in the shape of a trumpet. Field bindweed (*Convolvulus arvensis*) births smaller white, pale purple, or pink trumpets. It is not as large, and overall, less vigorous. Bindweed will wrap around vertical structures to climb upward, absorbing as much sunlight as possible. Both are perennial in nature. The shape of this flower and its shape in relation to the bell, is quite appropriate, in my opinion. The seeds have allegedly been ingested in the past for their hallucinogenic properties, and are associated with the water element. The reason behind the connection between Bindweed and King Paimon is probably traced to the affiliation between this Infernal and Azazel who was bound by Archangel Michael, under orders of God. However, since King Paimon is not Azazel, then we could also suggest other associations instead.

When it comes to dates and demons, it becomes a little muddier. There is no exact method for designating dates to the Infernal which has been agreed upon, as far as I can tell. It is up to human interpretation in any manner seen fit, especially where unverified personal gnosis is involved. This also goes for what Zodiac or Decan to assign an entity; we aren't entirely sure. We can rely on something that appears to be affiliated with the

entity and formulate things from there. We can work with Aries in 0 degrees as the starting point since this is commonly seen. The solar properties of King Paimon naturally lend to reason for why he is a day demon, and the time best suited for communication throughout the hours when the sun is shining. The truth is that you can contact spirits whenever you have the time to do so, there will be no repercussions if you can only attempt communication at 2am. I digress, Spring – Summer appears more appropriate above all when trying to apply conventional dates to King Paimon as the solar powers of the sun will be at their strongest. June 21<sup>st</sup> would therefore make for a perfect corresponding period. In texts there are other dates specified such as August 2 – 7 leading us to Leo 10° – 14° as in the Book of the Black Serpent. With planetary associations next entering the mix, this would create another Decan association. The Golden Dawn assigns two demons to a single Decan, one for the day and one for night. While I can understand some reasoning behind this decision, it confuses the designations formulated by other manuscripts. As a result, King Paimon is assigned to June 11<sup>th</sup> – 20<sup>th</sup> (Gemini 20° – 29°) within this system. These dates are agreed upon by many magicians, including some authors, despite some of the confusing and even questionable methods employed to create this calendar. In “A Description of the Faces and Degrees of the Zodiac,

as Given in The Ancient Authors. Edited by Raphael, The Astrologer of the Nineteenth Century” there is described the 28<sup>th</sup> Degree of Sagittarius as “*The twenty-eighth degree of Sagitary, ascends a man riding on a camel. It signifies a valiant and bold person.*” Granted, three other Decans are association with camels, either walking or running, yet this one gives the image of a man upon it. *Theoretically*, we could also potentially apply this degree to King Paimon as well, or at least contemplate it. Due to the number of inconsistencies and theories etc., it is simpler to look at the qualities portrayed by King Paimon and basically make our own minds up on where exactly he fits best, or we may employ tools such as the tarot to help guide us in this quest. Our experiences may be different enough to warrant a completely different Decan however where unverified personal gnosis is concerned. Despite this, I would personally position King Paymon on, and around, June 20<sup>th</sup> (Gemini) - June 21<sup>st</sup> (Cancer 0°) as this has been my unverified personal gnosis. This time of year, also known as the Gemini-Cancer cusp by many due to the transition of Spring to Summer, marking the Solstice. Most believe June 21<sup>st</sup> to be in the sign of Cancer, positioning the Moon as King Paimon’s planet. Others may still proceed to place Gemini as the ruling sign above this date, however. While there is some moon energy, and energy from every element and planet in this divine demon,

dominant energies do present themselves. This I have always believed to be Mercury with some of the Sun, Venus and Moon's influence behind it. If we view things in the Gemini-Cancer cusp lens, then we have some leniency in applying planetary associations and links. Though it may be little more complex (and possibly null and void as this is theoretical). If we have transitional planetary energies then Gemini would still apply but in its late stages, meaning Cancer influences would be rising in this sign with some Gemini energy remaining. We can state that these zodiacal energies in combination with one another exist for this spirit and quite prominently. Mercury as the dominant planet with the Moon tracing behind, or beside it. Ultimately, this is a theory based on personal gnosis and the Golden Dawn's positioning of Goetic entities astrologically, so only take this as theory instead of anything being firmly pressed. West does not necessarily need to be debated, though different authors have stated King Paymon to be a cardinal spirit of the North, West, and even South. West and Northwest are the usually agreed upon directions for this demon, but West is what I believe to be most accurate. Green as a colour alongside gold, red and white have been given to me as colours of representation, stones given I attribute with King Paimon which just so happen to coincide with these colours with Herkimer being the exception. The Emerald Tablet of Hermes is one



reason behind the decision of this stone – wisdom. There is a plethora of meanings applied to stones globally, and many can change. Some are solidified in legends. We may attribute intelligence, royalty, wealth, and is sometimes affiliated with Mercury. Ruby can be considered a passionate stone, one of royalty, and protection. Sapphire can represent royalty, intuition, clarity, joy, beauty, and abundance. Herkimer diamond is associated with light, increased energy, spiritual attunement and communication, psychic ability, wealth, purification, connection to spiritual guides, and emotional healing. Gold is a more obvious link by being one of the most precious metals in the world. Kings and queens would wear it, and both modern and antiquated depictions show royalty covered in fine jewellery crafted from gold.

## Personal Additions

### Kabbalah, Astrology & Tarot

My personal addition to King Paimon's correspondences and attributes comes from a mixture of research, personal gnosis, and in the case of tarot; the Thoth deck and the cards' accompanying associations. My theory is that The High Priestess is also affiliated with this Infernal spirit as the deepest of waters (the unconscious), sovereignty, illumination, and beauty is easily associated with King Paimon. And I entirely accept that these attributes can easily shine through other cards as well. Curiosity still guides me though which is why I want to include this section. The High Priestess card is active on the wheel between, and through, both the moon and sun. We can propose association with the camel's travels through the seemingly endless dark and sandy abyss through Kabbalistic associations. As a result, this would place Paymon on the Path of Gimel on the Tree of Life; the 13<sup>th</sup> Path which is associated with the subconscious, and memory. It also has links to Ancient Egyptian divinity Aset/Isis through the divinity depicted in the High Priestess of the Thoth

deck. This card is outright ruled by the moon. Directed below, and above, on the Tree of Life are spheres Kether and Tiphareth. Tiphareth is another noted position affiliated with King Paimon, at least in my opinion, as it is the sphere of Beauty. Beauty is held in high regard by King Paimon, and his love for the arts should suggest it in part.

What mainly leads me to believe this card is associated with King Paimon is Gimel “The Camel” as he rides a dromedary; the single humped Arabic camel. This same dromedary is pictured within the High Priestess card in the Thoth deck. A path pictured upward and back down from the circle of Tiphareth to Kether seems appropriate for this divinity. The sign of water which is also commonly associated with King Paimon resides within this card, as does the moon associated with Runyon’s 6 of Disks affiliation. The cusp-sign of Cancer housing the element of water, and the Moon rules this area. We have King Paimon’s wisdom and the feminine qualities found in him which can also be viewed through the Hermetic Qabalah. For these reasons I would like to postulate this card’s link and offer the specified Tree of Life affiliation with this entity. It is the essence of the glory of unified spiritual energies. I believe this card’s association to at least be a worthy hypothesis to consider. We might also consider the fluid nature of the divine in respect to their affiliations. While the chakra system typically promotes seven wheels inside the body

which are associated with the kundalini, grounding and so on, but there are depictions of twelve-point chakra stations that can be sourced which expand beyond the body. There is also the Gnostic system which also points out specific areas of the body but aligns them with astrological houses. Though it has since become more detached, Arnoldo Krenn-Heller wrote about the topic in his 1931 title “Zodiacal Course” (1931). We can essentially quote the following from this text:

- Aries – Head/Pineal Gland/Pituitary gland – Mars/Fire – “The House of Ascent” or “Self” – Impulse, willpower.
- Taurus – Neck & Throat/Thyroid/Parathyroid glands. - Venus/Earth – House of “Yours” or Possessions/Valuables – Character/Sentiment/Fortune.
- Gemini – Lower Windpipe/Arms/Neck/Stomach – Mercury/Air – House of Imagination.
- Cancer – Lymphatic System – Moon/Water – House of Inspiration.
- Leo – Heart/Blood/Afflictions of the Spleen – Sun/Fire – House of Intuition & Redemption.
- Virgo – Abdomen/Stomach/Intestines/Liver/Sympat

hetic Nervous System – Mercury/Earth – House of Metabolism/Suspected Disease.

- Libra – Organs Regulating Excretion (Including Skin) – Venus/Saturn/Air – House of Measurements (pertaining of that which enters the body)/Relationships.
- Scorpio – Sexual Organs/Colon/Nose/Throat – Mars/Pluto/Water – House of Death/Sexual Urges/Attraction (Destiny).
- Sagittarius – Arms/Forearms/Thighs/Waist/Afflictions of the Legs & Fever – Jupiter/Fire – House of Education/Philosophy/Religion/Travel.
- Capricorn – Knees/Bones/Marrow/Rheumatic Disease/Disease of Arms & Legs – Saturn/Earth – House of Honours/Profession/Career Relationships.
- Aquarius – Calves/Blood/Nervous System/Cardiac & Retinol Disease – Saturn/Uranus/Air – House of Success/Protecting Individuals/Belly & Legs.
- Pisces – Blood/Feet – Jupiter/Neptune/Water – House of Weariness – Detecting Enemies/Possibilities of Prison/Hospitals etc.

Observing the above, we can find Taurus connected

to the throat, the location of our vocal cords. This could signal the loud music attributed to King Paimon's arrival. Affiliations with the throat could signal the depth of King Paimon's voice as he speaks as well. Association with possessions – valuables as well, would also signal the fine appearance of King Paimon which is readily apparent by the crown he wears and the jewellery and fine garbs donned by this spirit. Venusian energy and the earthly element is also a strong debating point for any who would take a deep interest in this Infernal and his relations to this astrological house. Venus energies encapsulating multiple parts of the body and holding several meanings beyond those that are based in romance. Gemini as house of the imagination could also easily be linked to not only the arts but creative application in theory-crafting. Imagination is necessary in the field of science to progress and help humanity thrive, just as it is necessary in obtaining knowledge through more occult means. While Sagittarius is the most obvious station in the above quote for pursuits of religion, philosophy, and education; we must still apply our imaginative skills. Mercury also suggests communication and travel in this realm, though the airy element might have some inclined to argue against classifying King Paimon as a Mercurian entity. Inspiration is also a given in the field of the arts. It doesn't matter what type of art this is, it could be artistic or

scientific. As important as imagination is for art and science, inspiration has brought us many undeniably spectacular gifts. I give this information as further emphasis on the fluidity and far-reaching nature of divinities and the often-times broadly applied qualities. Also, because we naturally tend to box many things, inclusive of the divine, and tape it shut with parts missing. It's merely nature and time moving forward and we will never be able to piece everything together again, for both better or worse. And of course, curiosity can easily lead us astray just as it can hit the bull's eye. Throw away what you deem fit or humour me in whatever you might enjoy from the above.

### Personal Correspondences

For other correspondences, and more, that have been relayed to me through meditative practices and rituals, this next list includes my own physical research and spiritual searching. I have concluded the following attributes and additions:

- Star: Potentially Orion or Lepus.
- Personality: Kind, gentlemanly, courteous, regal, stern caring, loving, empathetic, helpful, jolly, straightforward or gentle in

delivering information depending on the situation. Often laid back.

- Appearance: Tall, slightly tanned with long, brown hair. Wears a golden, twelve-pointed crown atop his head. Regal outfits with a lot of jewellery. Often rides a dromedary with two kingly individuals accompanying him on each side of the dromedary. Sometimes appears alone. Presents himself in a myriad of forms, not just the above.
- Sensory alterations during contact: Tinnitus, tingling skin, coolness in the air, closed and open eye visuals during contact.
- Areas of Expertise: Self-discovery and self-development, matters of the mind (intelligence, mental strains whether temporary or permanent). Knowledge of magic, our world, and those beyond. Social sciences, battles, aid in overcoming battles. Aid in the arts, crafts, and help with intellectual curiosities. Teaches compassion to the self and others. Gladly offers companionship, clarity of mind and direction regarding pursuits.
- Days: Sunday, Monday, Wednesday.
- Date: June 20<sup>th</sup> and “The moment at which the sun is shy of reaching its highest point” on June 21<sup>st</sup>. Presumably this takes place about an hour, or a few minutes, before the



sun reaches its peak during the Solstice.

- Direction: West.
- Drinks/Foods: Fine cuts of meat, figs and dates, sweet foods and drinks including milk and honey. Fine wines and champagnes, and beer. Fine, dark chocolate. Teas, especially jasmine tea and Earl Grey tea.
- Elements: Water, Air, Earth. There is conflict on whether it is Earth or Air precisely. Personally, I have experienced a prominent Air element with Earth second. I theorise *either* may present depending on what is more grounding to this divine demon when coming into contact with the summoner, but sometimes this may not be possible.
- Incense: Frankincense, myrrh, sandalwood, moon copal, sweet amber.
- Plants: Mullein, jasmine, lavender, vervain, patchouli, Ylang Ylang, morning glory, bluebell, dewdrop, lily, red tulip, Egyptian blue lotus, Yellow Imperial Crown, sunflower.
- Offerings: Art of any kind that is made by hand, including singing and dancing. Fine foods and drinks such as red wine and lean meats. Sweet foods and drinks including dates and figs, candied ginger, jasmine tea with honey. Acts of self-improvement and development. Flowers, examples being

tulips, sunflowers, roses, daffodils. Any flowers are appreciated.

- Stones: Ruby, Emerald, Sapphire, Herkimer diamond, Garnet, Lapis Lazuli, Carnelian, Citrine.
- Planet: Sun, Mercury, Venus, and Moon.
- Tarot: The Priestess. 6 of Disks. Queen of Wands, 4 of Cups.
- Tree of Life: Gimel, Tiphareth, Malkuth, and possibly Samekh to a lesser degree.
- Colour: Gold, yellow in absence of gold, white, blue, turquoise, purple.
- Zodiac: Gemini/Cancer.
- Decans: Aquarius in Mercury/Moon in Mercury.

I believe it is important to note King Bayemon's aspect and portrayed associations, personality etc. here as I have had the utmost pleasure in speaking with him. If any associations linked to King Paimon are exempt that is because I view them less favourably in comparison. He feels more earthy than airy like in his King Paimon aspect, but this merely personal to me. Your experiences could be much different than my own:

Personality: Even stronger willed compared to his respective King Paymon aspect. Stern, slightly distant, stricter and slightly cold. Normally blunt,

no-nonsense, straight forward, somewhat imposing, intimidating, business oriented. Outside of business, King Bayemon can be jolly, and affectionate. He is light-hearted but not in the same way as his King Paimon aspect.

Appearance: Incredibly tall and muscular.

Immensely powerful. Long and grey hair. Gold crown with extended points toward the front, twelve-pointed but with far more pronounced points on the crown. A halo of light encompasses King Bayemon's cranium and several inches above. His first presentation gave an image of a halo similar to a sixteen-pointed starburst, possibly an Argead Star. Appears much like a wise elder and equally as kingly as his King Paymon aspect. Glazed and clouded, pale, grey eyes. Much like corneal blindness or overtaken by cataracts yet with perfect vision.

- Sensory alterations during contact: Tinnitus, tingling sensation, closed eye visuals which involve more bright, white light than compared to the King Paimon aspect.
- Areas of Expertise: Business, matters of the mind, judgement, battles, overcoming battles, important legal or personal decisions, social sciences, self-discovery and self-development, fine arts and crafts, clarity

of mind and direction regarding pursuits.

- Days: Sunday, Wednesday. Date: June 21st.
- Direction: West.
- Hour: Daytime, particularly while the sun is rising.
- Planets: Sun, Venus, Mercury, Moon.
- Zodiac: Taurus.
- Decans: Virgo in Mercury.
- Elements: Water, Air, Earth. There may be a debate over King Baymon's elements similar to King Paimon's, but his King Baymon aspect appears to align with Earth compared to Air.
- Offerings: Frankincense, myrrh, benzoin, sweet amber. Mullein, jasmine, lavender, vetiver, marjoram, thyme, almond, juniper, ylang-ylang. Fine wines and lean meats, fine beers. Sweet foods and drinks such as dates, and figs, candied ginger, tea with honey. Arts and crafts offerings made by your hand, this includes drawings, music, singing, and dancing. Acts of self-improvement and self-development, especially in intellectual pursuits and in art.
- Associations: Fine food and jewels, war, water, order, West/North-West, the arts, dancing, royalty, social sciences, intellectual curiosity, bells, swords, armour, the sun, sun

disk, crowns, camels, snakes, Underworld, intelligent design, architecture. Stones and metals such as the ruby, Herkimer diamond, tiger's eye, sapphire, emerald, garnet, amethyst, malachite, lapis lazuli, gold. Colours gold, yellow, or white where inaccessible. Sounds of music, particularly trumpets or other wind instruments, or of running water. Flowers including sunflower, daffodil, purple tulip, lily, yellow Imperial Crown flower, sunflower, Egyptian lotus. Other elements such as earth (this is naturally being heavily drawn from personal experience), air and then fire. Though conflicting opinions may exist on these elements.

## Companion Curiosities and Other Entities

### Gremory

Gremory is listed as another demon within some manuscripts and is mentioned in The Lesser Keys of Solomon as a Duke. This demon bears many variations to their name including; Gaeneron, Gemyem, Gomory, and Gamori. Duke Gremory (or Gemory) is described as a ‘man who appears as a woman riding a camel, wearing a duchess’ crown’. This Infernal “reveals hidden treasures, and answers questions regarding past, present, and future”. According to Dictionnaire Infernal, Gremory also “procures the love of women”. Immediately we can make connections between the two, and there is a theory that King Paimon may be Duke Gremory’s teacher or master, giving reason as to why she appears so similarly to King Paimon. It is also believed by many that, while in old manuscripts these demonic divinities are all described as male, that some are female instead. Most magicians will believe that entities are not strictly male or female as they are something that is beyond the human experience. Existing in ascension beyond biological sex and gender. Naturally we also have

shapeshifting divinities that have been documented throughout tales in practically every part of the world. Not every magician may believe these entities to be separate, rather that they are the same. This is an understandable assumption and simple theory to believe. There are no manuscripts which outright state their relation to one another, unfortunately. We can only theorise that she is like King Paimon due to the origins of their essence. Other theories involve Duke Gemory might actually be an aspect of King Paimon, or is possibly a mistress. Maybe Gamori bears a striking similarity to King Paimon in appearance alone, and this is mere coincidence. We might have a similar situation regarding the Munich Manuscript's mentioning of Gaeneron (*clm 849*) which resembles both entities to a degree. Perhaps this is another case of an entity with similar abilities. Personally, I am of the opinion that these personalities are separate but similar energies. She may be linked with Cayenam listed in the Book of the Offices of Spirits and by extension, King Paymon.

### King Paimon and Vual

This is another entity as seen in The Lesser Keys of Solomon; A Duke who appears in the form of a mighty dromedary at first, but after a while:

*“at the command of the Exorcist he putteth on*

*human shape, and speaketh the Egyptian Tongue, but not perfectly. His Office is to procure the love of woman, and to tell tings Past, Present, and to come. He also procureth friendshiup between friends and foes. He was of the Order of Potestates (sometimes written as Potestates) or Powers. He governeth 37 Legions of Spirits”. - Lesser Keys of Solomon (Mathers).*

In the Pseudomonarchia Daemonum, it is revealed that Vual (Uval) can also help in *“procuring the love of freends and foes”*.

This descriptive paragraph from these two sources brings us to simultaneous ties between partial functions of Gremory and the Powers which King Paimon holds in his domain. We may drive a certain opinion or craft some theories around Vual, particularly when noted as “Uval” and some similarity in pronunciation to the angel Uriel. There is great liberty handed to the naming of the demonic divine and entities overall. Many with either great overlap in abilities with differing names, or the same name with some difference in characteristics or positions in influence. With this in mind, we could theory-craft with very loose reasoning that Uval may be linked with Uriel, or even with the biblical Yuval (Jubal). The Genesis 4:21 character is credited as the *“father of all such as handle the harp and organ”* (KJV), and is half-brother of Tubal-cain and Naamah. Yuval is recognised as



forefather of differing musical instruments based on translation. The NRSV bible states Yuval as “*the ancestor of all those who play the lyre and pipe*” and the NIV bible states “*father of all who play stringed instruments and pipes*”.

This position is worthy of note as forefather of certain musical instruments and King Paimon’s association in arriving with the sound of either trumpets or cymbals. If anybody were to ask for my personal opinion, I agree there is similarity between Vual, Gremory, and King Paimon. Though once again I must admit that overlaps in abilities can happen, and I don’t believe them to be the same entity. Nor do I believe Vual to be King Paimon’s companion dromedary.

### Abalam & Laball

While it has likely been theorised, possibly even refuted multiple times by now, I cannot help but mention the similarity between these two individuals in name alone (and due to the region of Iran/Syria being mentioned in Laban’s case), and Balaam and Laban; two characters noted in the Torah. To satiate curiosity, I will include the tales about them here. Balaam and Laban are believed by many to be the same person but I have my reservations on this assumption. Each are mentioned due to their own written links to the

figure Abraham. There is nothing more beyond the aforementioned similarities in name but for those interested, I will give accounts of each according to accounts in The Book of Jasher. These testaments have no found author and are not highly regarded. I will say that each have their links to magic in being sorcerers which may be of interest to some. For others who are also curious on more information regarding both characters, the below has been provided:

Laban of Aram (alternatively known as Charan, located in Mesopotamia. Modern day Iran/Syria/Turkey region) had daughters who married some of Abraham's sons, but it is noted that Laban was a treacherous type, and deceived Jacob, son of Abraham, ten times with switching his daughters in marriage, exploiting his labour, and attempting to enslave Jacob's entire family. It is said that Laban is called "Kemuel" (קִמְוֶאֶל) as he rose up (קוּם) against God. In the Book of Jasher chapters 30 – 31, it is mentioned that Laban sought out the knowledge of the stars and the power of prophesying so that he may understand where Jacob had gone when Laban was unable to find him. When locating Jacob and inquiring as to why Jacob would take his gods with him, and not allow him to kiss his daughters goodbye. Jacob expressed his fears of Laban taking back his daughters by force, and decreed that any who should find his gods

“shall die”. To settle their quarrel, a pile of stones was laid to mark a line upon the land which was named Gilead. It was done so that no bother would come to either side. Laban translates to “white”, signifying purity. From the tale of The Book of Jasher, I come to the same conclusion of a man who who so adoring of his family, so afraid to let them go, that his possession caused untold damage to his relations.

Laban is grandfather to Balaam (בִּלְעָם), another magician who was talented in his art (*The Book of Jasher*, 70: 5 – 39). He was hired by King Balak of Moab to curse Israel so that he may overtake them. It is here that the stories deviate. One states that he refuses, and blesses them instead (*Numbers* 22:6) and Balaam continues to do so on numerous occasions. Balaam allegedly feared Moses, and so rose up and went from Egypt to Cush (*Book of Jasher*; 30 – 31). Though as accounts differ, another gives mention that Balaam follows through in attempting to curse Israel but God turns these curses into blessings, and the Israelites eventually kill Balaam due to luring them to follow foreign deities, resulting in God issuing a deadly plague amongst those of Israel (*Numbers*: 31).

Alternatively, Balaam's followed entity known as “Shgr” and “Shaddayin” (בִּלְעָם possibly meaning “god” or “goddesses”) according to the Deir Alla inscription (KAI 32). This being appears to be affiliated with another named Ashtar and “Elohin”

(seemingly a potential plural of the Hebrew entity). A translation and reconstruction of line 6 on the Deir Alla gives mention to a “Shaggar-we-Ishatar”, this may be a separate entity native to the land which has been attached to Ishtar, or an aspect of Ishtar to the natives. Ashtar (Ishtar/Inanna) is consort to Chemosh, chief entity of the Moabites. Ishtar is an ancient Mesopotamian goddess of love, fertility, and war, and is associated with political power, beauty, divine justice, and sex. She is known as the Queen of the Heavens with links to the Underworld due to her famous myth having her voyage here. She is also linked to lions as depictions either include them or she is riding upon one.

Beliasiss on the other hand comes without any such relation and appears to be involved naturally due to the inclination of travel across lengthy, and sandy terrain, that is most easily traversed by means of dromedary. The dromedary being specific to certain regions of the Middle East. They are native to regions such as Syria, and therefore it would make much sense for an individual native to these areas to make use of travelling by camel. The only issue occurs where Balaam would travel by donkey, and Laban is not mentioned having travelled necessarily by donkey or camel. Given that Laban was in possession of sheep which would need to graze on open pastures, and even giving some of his flock to Jacob, it would only lend to common sense that a

dromedary would not be necessary unless others from further locations desired to travel to the locations Balaam and Laban would have inhabited at the time, and taking into consideration the difference in terrain since these time periods. What I would like to add onto this is the two kingly companions of King Paimon before have included Belial. If we are to look to the Goetia once more, we also see another entity named King Balam. This could be King Belial and King Balam instead of anything that may draw from biblical accounts. Though this brings into question Beliasiss, King Paymon's camel companion, as she may be an extension of Belial to some degree. This taken merely from the sight similarity in name alone. At least in part, or perhaps on occasion. It may be similarly theorised that King Belial's power extended in this manner.

Extending into who King Belial and Balaam are, Belial is mentioned in some translations of the Lesser Keys of Solomon as a cardinal divine demon. This would unravel the mystery behind King Paimon's statement mentioned far earlier in this text. Belial is thought to maybe be the ruler of the Underworld by another alias called "Belias" (Marvin Meyer; Willis Barnstone (30 June 2009). *"The Secret Book of John"*. *The Gnostic Bible*. Shambhala. Retrieved 1 February 2022). The name is of certain note given it is somewhat close to King Paimon's dromedary,

Beliasiss. Belial is mentioned in the bible a number of times. One such statement being:

*“Now the sons of Eli were sons of Belial; they knew not the LORD.” – KJV.*

The name also arises in the Dead Sea Scrolls where Belial is labelled as the leader of the Sons of Darkness (*1QM, Col. XIII (=4Q495 2), 10–12*). Belial is also a Goetic King of Hell who rules over the area of politics, dispensing senatorships, and gives excellent familiars. He claims to have been the first to be created after Lucifer (*Mathers, S.L. MacGregor, Crowley, Aleister (Editors - 1904), The Lesser Key of Solomon, "Goetia: Shemhamphorash*).

Balaam is another King of Hell who has the abilities to tell past, present, and future, and can make men witty. He also grants the power of invisibility. It is thought that he could have been named after the biblical magician Balaam. In the Goetia, he is sometimes seen as a nude man riding a bear.



*Figure 3: A woodcarving of Belial and some of his followers from Jacobus de Teramo's book *Buche Belial* (1473).*

### Naema

In the Grimoire of Pope Honorius, we read “Naema appears as a crowned woman on a tall horse, teaches secret knowledge and heals sickness; her Kingdom is in the West”. Again, we notice the trend of a crowned woman, possibly a queen, with a name similar to Nahemah, otherwise known as Naamah;

the Jewish sister of Tubal-Cain (*Genesis 4:22*). A demon appearing commonly with Lilith. She is also recognised as Naamah, mother of Rehoboam (*1 Kings 14:21-31*), (*2 Chronicles 12:13*). The main difference we can observe is the inclusion of a steed instead of the dromedary. This could be the essence of Gremory implanted here instead of King Paimon. Both entities can be mistaken for one another.

### King Samon

In the 'Livre de Espirits' Catalogue, there exists Samon described as *"a great king who appears in the semblance of a beautiful virgin. He answers what one asks him about. He teaches of goods and treasures which are hidden and perfectly grants the love of all queens and women, be they virgins or not, and has 25 legions"*.

Whether Naema and Samon are similar spirits or not, we cannot be entirely sure. Remarkable similarities as they may be, there is the matter of relation to horses with Naema. When we recall King Arsu and Azizizos; they are brotherly forces and one rides on horseback, the other camelback. No camel is reported in this entry but does not dismiss the possibility of King Samon's relation to King Paimon. Demonic names have been known to extend into areas that one would no longer associate with another demon until reading their descriptions.



## Pamelon & Paynelon

The Book of the Offices of Spirits (*MSS Folger V.26, p. 87*) makes mention of Pamelon, with Paynelon as variant. Two separate sections inside the MSS V.b.25 Folger manuscript exists for this spirit. The first states:

*“Pamelon a greate ruler, he appeareth like a man, he telleth of thinges that be in the water, & of thinges that be in the earth, & howe to come by them, & he is good & that for the love of maydens, & he hath under him 6 legions”.*

This account speaks of no crowns, no effeminate features, but a ruler (king) who presents as a manly figure. This leads to imaginative inclusion of a metaphorical crown given Pamelon’s significance in hierarchal position. Curiously it speaks of this spirit’s ability in procuring love of maidens which is a power attributed to Gremory. The next variation (*MSS Folger V.b.26 p.87*) states *“Pamelon or paynelon, appeareth like a knight he doth compell other spirites to come frome the 4 corners of the world & to appeare before the M[aiste]r, & he giveth true aunswere of all thinges & telleth of the unknowen arte, & hath under him 10 legions.”*

We see power over cardinal spirits here rather than appearing as one directly, and the knightly aspect grants more warlike or protective energy to this entity. Sharing true answers of all things, and tells occult knowledge. The relation to King Paymon is by similarity of name, meaning this entity may vary in link to others according to differing opinion. In this exact tome is written a spell “Ad habendum quicquid concupisceris (To have what you desire?). Langwinge”. Pamelon is included without any capitalizations in the line “..ea enpeogidum pamelon anguis norius Egrippusi fons florisses de sede Baldachison saporisi Araarastano.” My Latin is virtually non-existent, though translation programs seem quite content to translate this to something along of the lines of a “serpent-shaped pamelon north of Egrippus (Egypt?).” The word ‘Pamelon’ remains elusive in this context, and as a word alone, and is included on basis of curiosity to those seeking more or at least one.

### Gemon

Inside the Book of Oberon (*MSS Folger V.b.26, p. 88*), beneath Pamelon, exists Gemon. Described as “*a valiant captayne, he appeareth like a fare woman & crowned with a crown, & rideth upon a Camell, & telleth of treasures hidd & of things paste presente & to come, & hath under him 5 legions.*”

This creates an uncanny parallel with Gremory who already has connections to King Paimon, or in this case Pamelon. This demon's inclusion is to create some credible parallels between the entity Paynelon and King Paimon.

## Paimon's Infinite Spirits

The Book of Oberon, translated by Joseph Peterson, cites 12 spirits under control of Paimon. This text also lists this spirit under rank of Prince, rather than King which may be of interest to some – implying direct Jupiter influence rather than the sun's. A concise list and their abilities are presented below:

1. Beliall – Offers dignities and promotions, and favour of any person's love. Takes form of a fair angel, rides a flaming chair. Speaks sweetly.
2. Bason – Causes one to become invisible and wise, answers all questions. Appears with three heads, one of a raven, one like a dog, and one of a man. Rides a wild bear, holds up a goshawk, and flames spit forth from his mouth when opened. Speaks hoarsely.
3. Gordonsor – Tells the truth on all things, acts right and mighty in all errands. Takes the form of an angel with a darkened face.
4. Balath – Makes a man sick entirely, and takes their senses and wits away. Makes men cunning in the seven liberal sciences. Gives love and dignity to all men, and carries them from one place to another. Appears as a

- misshapen form and speaks hoarsely.
5. Mistalas – When in the shape of man, he teaches witchcraft and necromancy. Knows the virtue of herbs, stones, and trees. Takes form of a raven.
  6. Lecher – Knows secrets of the seven sciences, and gets friendships. Appears as a knight with a red lion's face, and speaks very sadly.
  7. Zagayne – When in the shape of man, he gives wisdom and turns earth into any kind of metal. Turns water into wine, and turns the fool into a wise man. Appears as a wild bull.
  8. Caleos – Has power and knowledge of infinite treasures. Makes men beloved, and buys familiarity. Gives false answers unless constrained and mastered by the magician. Appears as a knight and rides a crocodile. He wears two crowns upon his head. Also known as Saleos.
  9. Cagyne – When in shape of man, he brings souls not “in the heavenly or infernal power”, to speak with the summoner. Has the likeness of a pale horse.
  10. Suchay – Teaches all languages, carries men from one short space to another. Gives the love of women, especially widows. Appears as a fair-faced man.
  11. Ryall – When in shape of man, resolves all

doubts and tells all things. Gives the love of women, gets friends, and turns the hearts of enemies. His appearance takes on that of a dromedary, and he speaks melancholically.

12. Zayme – Brings money from any place he likes, or is assigned to, and carries it to another space. Can suddenly show any plot of land, city, or castle, and its where it is. Procures dignity and honour. Appears as a crow.

## Meditations

Through some meditations, King Paimon has also appeared while wearing chain-mail armour. This may be viewed as a typically western form of protection when entering battle thanks to the media, but it has appeared in many geographical locations including the Middle East, far earlier than its use in Europe. The type of armour was very light on the head. Chain-mail armour sat upon his crown with long extending flaps to each side reaching the shoulders. Chain-mail armour existed on his chest with a plate covering the abdominal region, yet there was no mirror plate armour involved. No discernible colours could be viewed due to lighting conditions during this portion of my meditation, though a spear was easily recognisable and was carried in King Paimon's right hand. From this information, I can theorise that it may be proto-Iranian in origins. However, as this is not an area of expertise, I could very easily be wrong. This experience would backup a theory that King Paimon is an entity associated with war. During other sessions while meditating, it has been revealed to me that King Paimon does have links to war, and by extension, death. Beyond this single occurrence, a staff has appeared on very few occasions in King Paimon's left hand compared to his battle-ready appearance.

In relation to the ‘origins’ question, shown to me was a shiny red apple and an open field of red and yellow tulips. King Paymon in my experience with him enjoys describing and laying out answers in detail to a myriad question. While giving certain hints to other things through visions instead of answering frankly and in short. I believe it may be due to a couple of factors. One being respectful to the intelligence of the meditation recipient. Another could be not wishing to speak about it bluntly and wishing for privacy regarding some topics. Lastly, King Paimon has expressed finding joy in curious minds. With imagery of an apple and the tulip at hand, we can see an over-abundance of entities to consider. While we have made links between the apple and the Garden of Eden, the serpent of knowledge is not where I believe this picture points to. I think it potentially points to one of the following:

Agricultural links; something which has been established as a possibility already. Classical art; fruits are one of the first things an artist will have the opportunity in learning to draw or paint, and it has been made apparent King Paymon’s admiration for the arts. Celestial links; Venus. Venus is also heavily associated with Mars and the side of war which opposes love. One of my favourite art pieces partially offering the relationship between Mars and Venus is called “Mars and Venus and The Horrors of War” by an unknown painter created in the 17<sup>th</sup>



Century, on display inside the German History Museum. I am sure most fans of Roman tales and spirits will be acquainted with these two forces. Venus is involved with the apple for its symbolic representation of love, sensuality and sexuality. The star shape expressed when slicing one down the middle may also be associated with the path of planet Venus in space. Its completion marked after having formed the pentagram. The apple also provides symbolic attachment to other entities. It may bear no significance but one spirit that bears slight similarity in name, and who never received a Greek equivalent (to our knowledge) is Pomona, though she was commonly associated with Demeter. Pomona is Roman goddess of fruit, gardens and orchards. She parallels the Umbrian "Puemune". Not much else is known about her besides her functions and association of fruit trees. No festivals dedicated to her exist, or they have just not yet been found. Though certain mistranslations, including by Begerus, has left us with writings stating a festival dedicated to Pomona during November 1<sup>st</sup> existed. The truth is that we simply cannot find any such festivals in her name or honour. Pomona's consort is a god of seasons, Vertumnus, which makes sense. He is also a divinity of change, and plant growth. With links of seasons to cardinal directions (such as Boreas of the north wind/Winter, Zephyr of the Western wind/Spring, Notus of the Southern winds/likely Autumn due to destructive element,

and Eurus of the Eastern winds/Summer likely due to being called the “hot wind” by Nonnus in the epic ‘Dianysiaca’), plenty of cultures have associated seasons and directions to reflect these portions of time to both endure and enjoy. Time of the harvest would be around the Summer equinox or Autumn equinox depending on the maturing fruits. Summer apples would be ready to harvest during Summer while other variants would be ripe for picking through Autumn. There are overwhelming associations with agriculture throughout researching many of these deities. Trees have again shown up, and in rarity we have seen Hathor depicted partially as a sycamore. We could theorise King Paimon having perhaps been an entity associated with agriculture. Potentially charged with protection of the harvest.

One issue we can find is returning back to celestial affiliations with King Paimon. He is commonly attributed to the second Decan with Taurus in Virgo, taking time between May 1<sup>st</sup> – 10<sup>th</sup>, 10 – 20 degrees. S. Connolly would adhere to the First Decan of Taurus; April 21<sup>st</sup> – 30<sup>th</sup>, 0 – 10 Degree, meaning Taurus is ruled by Venus. Each have their own stereotypical characteristics. The First Decan appears to describe a sensual and stable individual. A peacemaker and lover, though unlikely to be flexible to the beliefs of idea of others. Excelling in an area they can make their own truly and fully. It is

thought such individuals have issues adjusting and won't easily find rapid ways of learning. Sexuality and indulgence of the senses being at the core of such people and in their lives.

Second Decan of Taurus, ruled by Mercury with Virgo. This Decan appears to depict a person with great sense of tact, and fine-tuned to their senses. Cautious in speech and musical in voice, they can be quiet charmer, seemingly withdrawn and shy but unlikely to pass on what they set their minds to. Grace is involved here with flexibility, more than Taurus ruled beings in general. There is the possibility of boring people with overly realistic and pragmatic word views with this Decan. Given these both appearances in tomes, I would be agreeing more with the notion of aligning King Paimon to Taurus in Virgo, ruled by Mercury. This appears to fit more in line with how King Paimon can come across. Though this view is subject to the personal. Another's gnosis may not adhere to this personal experience.

The red tulip is part of the national emblem of Iran. It is a symbol of love in Persian mythology, and has been seen in the Persian legend of Farhad and princess Shirin. This tale is similar to Romeo and Juliet thanks to the star-crossed lovers. We can also see star-shaped tulips in colours including yellow which have appeared during meditations.



*Figure 5: Mars and Venus and The Horrors of War. Unknown Artist, ca. 17th Century. German History Museum. Personal photo.*

## Lucifer and King Paimon

In the vast majority of texts, a reader will find documentation on the link between King Paymon and Lucifer. Usually, it will be stated that he is “most obedient” to Lucifer. What does ‘most obedient’ mean in this context? The most reasonable explanation would be a close-knit friendship between both entities producing this mutually beneficial unity. The ‘why’ and ‘how’ regarding this scenario is little understood and never outlined in manuscripts depicting such friendship between both parties. It is simply up to the magician to theorise the reasons, and attempt communication with the divine demonic to find out and understand their reasons through unverified personal gnosis. Through my own personal gnosis, I can attest that they indeed close friends, but I will also invite any curious magicians to verify this for themselves. There is sincere respect and a genuine bond between these two divinities, both in business and casual matters. King Paimon appears as a consultant of sorts for Lucifer, or an advisor. The Hebrew clergyman’s sewn pomegranates and tiny bells attached at the base of their garb may all symbolize King Paimon and Lucifer together, though unintended. A representation of King Paimon’s arrival comes with the sound of music; the

ringing of bells. The beauty of the fruit is that it holds 613 seeds on average, which is witnessed as representation of the 613 commandments of the Torah. Pomegranates already are viewed as symbolic of fertility and abundance, but also of love and much more to other cultures around the world, and already hold the much earlier described symbolic links to Lucifer as well as King Paimon. We have already established that bells and pomegranates each have their associations; with pomegranates belonging to Lucifer through symbolic links, and also to King Paymon as well. In this specific imagery, we might picture King Paimon as the crowning jewel through in which the glorious light of Lucifer can be held, focused, and later directed.

Quickly rehashing some previous information regarding King Arsu and Azizos here, it is an interesting note to view Azizos as the morning star, and King Arsu as the evening star. These brotherly entities could be viewed as a type of influence upon each other, with great fondness in addition, that is witnessed between Lucifer and King Paymon. I do not have much in the way of supporting this theory but considering King Arsu is depicted as riding a camel while Azizos is considered a horseman; some similarities are there, as are enough differences to warrant the acceptance of these brothers as two separate entities. Some sources cite Azizos as a

cameleer while Arsu is a horseman causing confusion (Rostovtzeff, M. I. “*The Caravan-Gods of Palmyra.*” *The Journal of Roman Studies*, vol. 22, 1932, pp. 107–16. JSTOR, <https://doi.org/10.2307/297093>. Accessed 20 June 2023). The appearance of what is believed to be Lord Arsu has appeared to me in meditations before, a chain cuirass and spear held in the same hand. This leads me to believe that an aspect of Arsu may be found in the divine nature of King Paimon.

We could also entertain the complete opposite; with some potential credibility being lent to King Paimon being a Queen. It would be easy to consider a Queen Paimon a consort to the Infernal Lucifer, but I personally would not believe in this. Instead, I would view them in a Venus and Mars relationship on the platonic level.

We could also entertain the complete opposite; with some potential credibility being lent to King Paimon being a Queen. It would be easy to consider a Queen Paimon a consort to the Infernal Lucifer, but I personally would not believe in this.

We could look to the stories of the Roman Mithras and the shaking of hands with Sol, Sol bowing before Mithras, even the two enjoying a meal together of the sacrificial bull. Mithras having the

epithet of the “Unconquerable/Unconquered Sun” is also a unique snippet to consider. As previously mentioned, this would be where the coincidences appear to stop. At least to a degree.

Another note brings us back to tarot associations, aligning King Paimon with The High Priestess (second card in the Trumps) opposing (numerologically) Lucifer’s The Emperor card often seen attributed to him. The Emperor is the fourth trump card and is sovereignty realized in all its wisdom and glory. It creates opposition that unifies all; solidified creation compared to the waters of conception and ideas.

To some, King Paimon might be considered represented through The Empress card. While fertility may be viewed in the High Priestess card, I think the card’s differences give enough reason to justify separating them. Though I do admit that The Empress essentially being dressed in the sun creates a valid theory.

Regarding Nuska and Enlil, I did observe an advisory aspect between their relationship. This could of course come in part due to the natural and long-lasting friendship of the two. It did appear quite formal now and then, however. Exhibited on occasion were moments of somewhat militaristic or protective qualities in King Paimon. Sometimes requests were made and King Paimon’s demeanour



changed to one of almost accepting an order. This may be due to the war-like links to be made with this Infernal. Given the amor King Paimon had worn during one of my encounters with him, there comes the easy conclusion of a high-ranking war-like or protective entity. Protection from Lucifer is expressed for King Paimon and vice versa. As it would from best friends or brothers who get along together.

### Paimon as Regent

Given Lucifer's station as a morning star, and much more, we can theorize two things quite easily; the first being that King Paimon is Lucifer's potential regent; or a regent of the sun. If we are to consider King Arsu and Azizos, we may come to theorize this as Paymon's position as brother, or a hand who is equal, or near-equal, to Lucifer. Of course, these possible links are loose at best. Archangel Uriel is also classified as regent of the sun in at least one Protestant system and is one possible factor to consider when pondering in this area as well.



*Figure 6: Arsu Riding a Camel, relief found in the Temple of Adonis in Dura Europos, Yale University Art Gallery.*

## Further Meditation Appearances

As for how King Paimon has personally appeared to me, it has been in many forms. From Babylonian King to a female Roman spirit so that he may aid me in forming links between him and other entities. Note that this list does not equate King Paimon with any of these deities, merely that there is some link to them that has roots in his origins. I recognise that this is a foolish task, but finding some degree of evidence for the origin of King Paimon is something I take great interest in. As a result, I believe it would be in the interest of many that I give this information in a more collected and concise list of possibilities, with these being unverified personal gnosis. If this does not appeal to you, simply skip this section. If you decide to remain, please know that this will likely include a great number of tangents.

Apollo, Astarte, Athena, Icovellauna, Ishtar, Isis, and Minerva certainly appear to have links with this wonderful divine demon:

King Paimon has once appeared as a beautiful, thin, and fair woman in a pure white gown/robe in the Roman style. A graceful crown sat atop King Paimon's head in this form. Long brown hair flowed down to the mid-chest region. When queried if there was any link between them and Minerva, I was told "yes". When questioned if this extended to

Athena, this too was met with a “yes”. Asking about the Christian Balaam-Laban connection, I was met with a “no”. There is a connection between himself and Ishtar which extends outward to a level which I cannot be certain. There are far too many entities with the same attributes etc. Abalam and Laball were not involved. Beliasiss was also not involved further than that both she and King Paimon shared the same general origin area of Iran/Syria. Beliasiss does extend from King Paimon’s energy as I’ve experienced, though I believe them to be their own entity. Asking in terms of location as location for the castle in a prior meditation that seemed French, but potentially Germanic, I was given a location of north of France close to the German border. This would appear to be near Nancy/Metz/Moselle and one castle I found appeared similarly to the one I had witnessed in meditation. This very close match is ‘Porte des Allemands’ in Metz. The Treaty of Frankfurt in 1871 annexed Metz, leading it to become German property. This would clearly make a German connection and also serve as an important area that included Roman occupation which saw the introduction of camels across Europe (*Pigière F. & Henrotay D., 2012. Camels in the northern provinces of the Roman Empire, Journal of Archaeological Science, 2012*). My only possible link so far is the deity “Icovellauna” who is a Celtic goddess worshipped in Gaul. An octagonal temple sits at Le Sablon in Metz, originally built over a spring (*Dyfed Lloyd Evans*

(2005). "Icovellauna: A Gaulish Goddess (Divine Pourer of the Waters), where five inscriptions dedicated to her has been discovered. At the temple in Metz, a spiral staircase led down to the water level. A statuette of a local Gaulish Mercury was situated here among the ex-votos left behind. Jeanne-Marie Demarolle states that Apollo was associated with Icovellauna (*Demarolle (1992), p. 26*). The root "uellauno-" has been interpreted multiple times, though "chief, commander" appears to be a recently accepted interpretation (Delamarre, Xavier (2003). *Dictionnaire de la langue gauloise*). Upon querying whether Icovellauna was affiliated with King Paimon, he stated "yes" to this as well. This would grant a possible link to Apollo who ruled over a heavy assortment of things back in Rome, so this would make sense that Apollo will have absorbed associations linked to King Paimon. Though Apollo is also ruled by Mars and Aries as already mentioned, though it does bring back into frame the possible relation between King Paimon and Mithra. There is also the matter of the French 'méhariste' or 'camel cavalry'. Napoleon Bonaparte had used camel cavalry for his French campaign of Egypt and Syria (1798 – 1801); A measure to defend French trade interests and furthering scientific pursuits in these regions. Another French connection with German overlap might be seen in the Army of Levant which included France and the then Vichy France. This Army saw the use of camel

corps. Camel corps being natives tasked with policing specific areas, though this act in having camel cavalries for scouting and policing is not specific to France alone. Vichy France was known as the French State and took place during World War II, seeing German occupation across French territories. This would have seen most of France under German control, including areas such as Metz and Nancy. Roman conquest also brings its own tale, introducing camels including the Bactrian and dromedary to France and other regions in Europe. Camels appear to have been used as beasts of burden, in trade, military and otherwise across France, Switzerland, Austria, Germany etc. (*Toynbee, 1973, 137–140*). This would complicate the matter in pinning locations down with this information alone. These links are overall quite unstable but do provide for *some* thought given the mentioned “German link”. Given the inclusion of Metz in this, it leads to the following question: What is the importance of this location? I believe it may have to do with military history of the area. Metz was a garrison town and influenced by military architecture. The German’s Gate which bears great similarity to the castle witnessed in meditations means, at least in theory, the militaristic background of King Paimon. At least partially as he is a multi-faceted entity (as most entities are). Then what of the iron/copper rich hills also witnessed? The hills remind me of the many mines found in Afghanistan, neighbouring

near Iran. Of course, there are so many here that it would be impossible to pinpoint directly. With the knowledge of mining minerals such as iron and other valuable deposits, we could hypothesize the possibility of King Paimon's relation to valuable goods such as jewels and metals, lavishness due to the ornate applications of minerals, perhaps weaponry, or overall commerce/economics. Lastly, we have the mystery of the pyramids. We have already established a possible connection between King Paimon and several Goddesses which include those of Ancient Egypt. Though with three pyramids, we could look toward kingship, royalty, and with the number three in mind; the Giza necropolis. This could further relate King Paimon to the Underworld, afterlife, Orion constellation (due to the degrees at which the pyramids are astronomically pointed toward), cemeteries ('mastabas' or burial sites that have been located nearby the Giza necropolis (Lehner, Dr. Mark, "The Complete Pyramids", Thames & Hudson, 1997)), and embalming.



*Pyramids of Gizeh.*  
Published by Cosmos Art Publishing Co., New York  
Copyright by Cosmos 1893

**Figure 7: "Pyramids of Ghizeh.". Printed material.  
Brooklyn Museum. Cosmos art publishing Co., 1893.**



As a last note here; Hathor is associated with music, joy, fertility, womanhood, vengeance, bovines, and finding gems in the desert for men who also followed her. Her son, Ihy, was also associated with childhood, joy, and music. Hathor absorbed many other entities including Sekhmet who is a feline entity of war, lust, plague, protection, and healing. Mut, another feline deity (lioness to be more precise) was absorbed by both Hathor and then Sekhmet as their followers and cults grew in size. Hathor is possibly associated with The High Priestess card of tarot, especially in the Waite deck, as it depicts a Popess wearing a bovine-horned crown with a disk in the center. This could be a solar or lunar disk, personally I think lunar, though it also bears a striking similarity to drawings of Hathor. Mut is mainly attributed with motherhood, and protection. Mut in turn also absorbed functions of other entities and so on. The line must eventually be drawn with how far back we can follow this trail, as is the unfortunate nature of the spirits and the limited accounts we have dug up so far. The destruction of plenty must also be taken into consideration. Mut and Sekhmet both have high links to Nubia given their mythological treks to this region and needing beckoning back to Ancient Egyptian soil to wide celebrations. Aset, or Isis, is a goddess marked with attributes to fertility, magic and magical knowledge, healing, thrones, helping the dead pass into the afterlife,

mother to the pharaohs, and femininity. Though much like Hathor, much was absorbed from other entities. Aset's primary functions, before absorbing others', served as mourner, and helped to those in the Underworld. Aset helped to restore souls to their 'wholeness' such as Osiris; her consort, and stimulation of his sexual potency. Her functions corresponded to what was needed of the Osiris cult before her followers grew in size and Aset began to change as a result.

There are already pre-made links between mourning and the tinkling of a bell in King Paimon's name. This portion of Aset's attributes aligning with the potential meaning of "PAIMON" may be established by this possibility but only when borrowing information heavily from unverified personal gnostic accounts. The entities Astarte and Ishtar are two such deities who have been referenced as having links to Aset.

Ishtar is goddess of music, love, war, lions, enforcer of divine justice, divine retribution, vengeance, and queen of the heavens. She is aligned with the planet Venus and has links to the Underworld in having died but granted the ability to return to Heaven in place of her husband, Dumuzid. Originally worshipped by the Ancient Sumerians under the name 'Inanna'.

On a similar note, the word for "knowledge" in Indian philosophy is "jnana" or "gnana". Jnana also

exists as a word in the Hebrew language but translates to a wholly different word as “madness” in the sense of anger.

Astarte on the hand may be summarized as entity of war, love, hunting, and symbolized by the lion. Her planet is considered to be Venus but this is not concrete. She was inevitably worshipped in Ancient Egypt as travellers had their hand in introducing the deities they worshipped to the people they came across on their journeys. Deity idols were also used in trading for goods and gave way to their eventual residence in Ancient Egypt, and other locations. Reign of the Ramessesides allegedly held her worship at its highest on current record. Astarte’s origins are believed to be in the Ancient Sumerian Ishtar. She has further bore incredible similarity in imagery to Tanit, chief entity of Carthage who was worshipped with Baal-Hamon. This imagery included being naked in the presence of lions, bearing wings, carrying the solar disk and crescent moon as a headdress. There are also further affiliations with the lotus, prominently seen in Ancient Egyptian artwork. A portion of a surviving narrative of Astarte and Anat in which both are described as hunting together. Anat is a deity of war and hunting. Some of her attributes and affiliations are contested such as being a fertility entity. Her origins can be likely traced back to the Amorites and even possibly further back to bronze age upper Mesopotamia.

With such strong links to fertility, femininity, war, music, the Underworld, and knowledge; we have some material to begin theory-crafting on the matter.

I am interested in going backward to find some potential links to the origins of King Paimon and other deities he may be affiliated with. There are incredibly strong connections, as mentioned before, between King Paimon and Iran, and Syria to a degree, as general geographical locations. These coming from possible ties to ancient goddesses of which there isn't a lot of information to run with. There are mainly accounts of unverified personal gnosis. This gnosis is obviously from where my beliefs are formed. There may be unremarkable and generalized links created here (as they can be common) across all spirits regardless. Particularly when it comes to those widely worshipped in these locations which may be of interest as they will have absorbed attributes from other spirits during their growth in recognition and followers. To entertain them, even if they might be incorrect, I find it is worthwhile to investigate so that we may at least magnify these areas of interest and forge our conclusions, to perhaps discredit them, or allow something new to enhance our view into more viable links on the matter.

We may think back to “obedience to Lucifer” as

mentioned in the Goetia, which I will attest to being quite correct according to personal meditations and experiences with both entities. It must be noted that my encounters with Lucifer are quite limited. In several of my meditations, Lucifer did appear where both he and King Paimon were very friendly while in each other's company. Both verified their identities before conducting any business or regular communication, so this has lent credit to my assumptions. King Paimon has also stated his friendliness toward Lucifer in meditations where this question arose. For the reason of being unable to verify these accounts, I will ask that you apply your own judgement and criticisms where you see fit. In another meditation with King Paimon, I asked directly when he met Lucifer, and this was near when the apparent 'Fall' happened. At this time, they became companions. The 'Fall' however is not as humans would perceive it, and had essentially formed when there was too much chaos in the primordial waters of existence. Many spirits chose to leave this chaotic swirl of energy of their own free will, including Lucifer and King Paimon. This was done so that they could find peace and enjoyment elsewhere. Though this theory has already been discussed earlier in this text. Writing further on King Paimon, I have noticed that there are ties between King Paymon, the serpent, the wild boar, and horned goat from my observations. Naturally, the horned goat may be

relevant to those who align King Paimon with Azazel, but it appeared more in line with the upper half of Baphomet and the method in which King Paimon presented in this way appeared more in a symbolic manner than one stating “yes we are absolutely all the same”. I do not believe it to be this simple. The type of boar in my meditation seemed much like a hybrid of sorts, coming across more like the Iron Ages which is an intended crossbreed between a Tamworth pig with the wild boar seen across much of Eurasia, Australia, and parts of Europe. It is known for its more tame and domesticated behaviour but can also be more unruly compared to a truly domesticated breed of pig. As a theory, it could be symbolic of King Paimon’s more tame and friendly nature while being around Lucifer. This is of course a personal theory and it may span across much more areas than what I can currently conjure up as of yet through my studies. It may be of interest to those who are curious about the symbolism of these animals as well. The boar has a rich history in Germanic and Celtic/Gaulish mythology, though this extends into global territory. The boar is known as a shy creature that is associated with courage and fierceness, particularly in females. The female appeared in King Paimon’s presentation during this session. Ferocity is usually displayed while protecting their young from perceived threats, as is natural for almost all animals. The meat of the boar was sacred to Celtic

druids who believed its flesh to grant strength to soldiers. Battles and war are also attributed to King Paimon (unverified personal gnosis). He has claimed to have fought with men during times of conflict in our conversations together, though which battles these were have yet to be ascertained. I also do not know any reasons behind such fights. The boar is linked with fertility as well. These animals also served as means of abundance through food for the people, many being bred purely for their meat. They are also destructive creatures who may approach crops and eat them, causing a nuisance for communities who rely on agriculture for food and sales. The serpent is globally recognised in symbolism. The Garden of Eden is one such example in religious context. We also see the serpent as a bringer of knowledge in general, though there is also destruction that comes with the snake. We can also observe the tale of Ouroboros. The serpent forever eating its own tale after having been tricked into doing so, preventing the annihilation of the universe in Norse mythology. We have the serpent Apep in Ancient Egyptian tales who attempts to murder the sun God Ra in the Underworld during his travels here each night, resurfacing and bringing forth abundance in the morning. During another meditation which I am certain is more personal, a small black serpent with smooth scales and stubbed, square-like face also appeared. Being asked for my opinion on what it

could mean, I assumed destruction and creation as the first two obvious guesses. The context of symbolism behind this particular serpent depends on culture. It could relate to protection or destruction. A new life ahead, or death. This is a more ongoing analysis as this is relating purely to the personal. I also assume it to be a warning message for what is soon to occur in my life. King Paimon is blunt where necessary, he helps by arming us with the knowledge required to battle upcoming difficulties and hardships. A form of protection through an offering of precognitive measures. This has begun realising itself mere days after this meditation and in its more destructive qualities but equally arming me resulting in protection while working through these turbulent times. Tulips, roses, jewels and lavish accessories have also been involved even in casual meditations. The meaning behind the red tulip has been mentioned. Cherry blossoms have occurred on multiple occasions amongst other flowers and jewels.

Beliasiss has also been adorned in such wonderful and intricate carpets on her back, gold karmabands resting on her ankles that jingle with every stride. A veil covering her face from the sands kicked up by wind, and harsh rays of the sun and so on.

Accessories around her ankles and more have been easily observable. In various meditations, I have seen these slight transformations in particular



portions of meditations which pertain to lessons and other important messages. While these may only serve to communicate specific ideas and methods of dealing with personal issues, I thought to include these ties for reason that there is *some* potential general links between King Paimon and these animals.

Possibly relating back to Jinnistan; in one meditation, I had walked on a sandy terrain with a dense, heavy and black sky with mist the hue of soot that hung low that carried an almost vapour type quality – a blacker than black haze with no discernible end or start, a natural mesh between landscape and sky. This interfered somewhat with visibility into the far distance, but seeing beyond did not appear necessary somehow. Acting as a protective barrier of sorts. Light existed here, easily making everyone capable to sort out the tones of others' clothing, but no direct sunlight could be witnessed in any direction. Almost like a permeation of light through the earth itself. Deep beige sand carrying a reddish tint was laid out as far as the eye can see. The energy was heavy, but the landscape could be shaped and formed into whatever the heart desired. King Paimon allowed me to explore but with some guards assigned to watch over me. Other people populated this area and wandered in a humanoid form. A closed off village of Cosmopolitan make-up. We resided in

this village protected by dark grey stone walls with a glorious stone castle at the centre which belonged to King Paimon. Ancient Arabic, Persian, and even early Victorian-esque clad men and women wandered wherever their feet took them within these confines. The area was small but not tiny. Enough room to easily satisfy around fifty to sixty people. This could have been a section of land in Djinnestan for all I know, or a general portion of land belonging to King Paimon that bears no relation to the djinn at all.

## Lord of Duality

With all information I've located and tried to sort through, while also sifting through the vaguest of links possible:

King Paimon is clearly an entity who is immense in complexity. He is luxury, logic, science, knowledge, joy, playfulness, thoughtfulness, beauty, and courteousness. Yet we might also consider him an entity of cemeteries, funerals, and connected to the Underworld. Possibly even a lord of covenants, dates, and time. He who might have powers over agriculture, contracts, ensuring safety of the harvest – protection in varying aspects. Bringer of good and gentle tides. The bell that beckons, welcoming all with open arms and inviting all to the illuminating light. Spirit of courage and of war. Regent of illumination.

## A Type of Hypothesis

King Paimon is certainly a djinn, who I believe has particular links to, or general foundations in, religion or other spiritual practices pertaining to the ancient nomadic Bedouin tribes. Paimon could have been a shared spirit amongst many tribal groups of

the time, or specific to one group alone. Many of these old deities have had their sources of information extinguished, while others spread through word of mouth and as such, for the most part, has been taken to the grave. So, it is impossible to tell with certainty who Paimon is amongst the plethora deities likely common to the Bedouins. One other thought is that the origins of Paimon was at least welcomed in as foreign influence and may have been absorbed into a Bedouin deity. Furthermore, the links to divine twins and threes cannot be ignored. Much documentation declares Paimon's arrival with two kings, and this is something of intrigue during research on this divinity. Therefore, it is easy to build links to other spirits sharing this trait. This theory makes the most amount of sense to me personally, but I recognise the severe lack of evidence. Some candidates such as Sa'd, may hold untold secrets forever shrouded in mystery as the sands of time have swept over these entities and buried their varying degrees of prominence in culture and belief. As in Drijvers 1980, (*Drivers H.J.W. (1980), Cults and Beliefs and Edessa*), I also believe Paimon is a force of divine protection who has since progressed to become the divinity we know today. Evidently, he is curious about humans and interacts with us as he chooses. In my experiences, he does keep a list of contracts that are important. King Paimon will also travel vast areas for business

purposes, but makes room to visit those who call him regardless, yet this is like other demons we might choose to contact. We could surmise him to be an entity of war given his warlike aspect. King Paimon could also be a spirit of friendship as well given his charisma and willingness to befriend those who are honest in their reasons for contact. A feminine appearance is also common, and adorned with fine jewellery and clothing. The same is shared by Beliasiss. King Paimon's two kingly partners also arrive clad in fine garbs. Royalty and luxury are evident parts to this puzzle. Beautification of the eyelids can also occur.

So, we have a regal entity related to war, contracts, friendships, jovialness, courage, wisdom, beauty, splendour, and humbleness at the base. These traits somewhat remind me of a conjoined entity. Maybe in the region of Persia, Syria, and possibly with Ancient Egyptian, Mesopotamian or Babylonian influences if I were to guess. These regions are vast but important. The implication of this theory is that King Paimon would potentially be more than one individual at heart, and I can't be sure whether Beliasiss or King Paimon's kingly companions (possibly Balam and Belial) are an extension of his powers. Otherwise, we could observe an entity who has indeed absorbed multiple other divinities to create these traits which I am somewhat inclined to believe. For this reason, I would believe there is much of King Paimon to be found within Roudha,

alongside Hathor, Aset, and others – but that Paimon is not necessarily one or all of these deities. I do mention Aset especially since she has absorbed a grand number of other deities as well, helping broaden her abilities. This act has happened a large number of times throughout history and this trend will forever continue. There are other divinities which show great relation to the abilities of King Paimon such as through Thoth; entity of wisdom, magic, and measurer and regulator of events and time (Assmann, Jan, *The Search for God in Ancient Egypt*, 2001, pp. 80–81). He is also heavily associated with philosophy, medicine, astrology, the science of numbers, gematria, and much more thanks to the Ancient Greeks. He is also attributed with the invention of writing (this claim is contested with Seshat). Though Thoth is primarily affiliated with the moon, solar influences are also prominently noted. Many entities can be seen within King Paimon. While I believe Hathor to predominantly take place in representing King Paimon, I cannot state it as fact due to this being a personal account, featuring nothing concrete but my own spiritual experiences and hypothesis based upon it. I am certain others will find a separate divinity to take centre stage instead of Hathor, or even Aset. In his traits I see a grand deal of law and contracts. There is vast wisdom in this divinity, and his knowledge is boundless. He is apt in the sciences and knows matters pertaining to the spirit and the beginning of

time. King Paimon may also be related to measuring time, and does appear to have strong links to war. A wielder of blades. King Paimon is a helper in areas of the sciences and healing, and a deep appreciator of all kinds of art. There may be agricultural links as this goes for most entities in some form or another whether directly or indirectly. Ensuring safety of crops, and surrounding water or weather that can be used to bring nourishment farmland etc. His debated elemental links may come into play here. Though I find King Paimon holding powers over all elements to varying degree, I find that his energy can be heavy and earthy, or light and airy, or even watery depending on the occasion or context of the summoner's calling.

Mostly seen are planetary Venus and Moon links with appearance of Mercury, and more to somewhat lesser extents. For this reason, I believe King Paimon to be an aspect of Venus or Moon. In what form is currently unknown. This would ultimately make sense in theory as to Paimon's rise in rank to King, A deity like 'Attar/Ištar (Ishtar) appears possible, as they possess both morning and evening aspects (also is a God of thunderstorms, hunting, rain, sun and moon. This god was known as "Amm" to certain groups, god of the moon and paternal uncle, and "Attar-Šariqān" or "Attar of the East, associated with curses and avenging against enemies), but Twin Gods like Azizos and Arsu

appear just as possible, and deity triads such as Shakti, Lakshmi, and Saraswati are always on the table. It could extend to symbolism seen in the three hares. To strictly hypothesise a singular god – Arsu, or at least one who would be viewed similarly, such as Ruda (if we are to follow Lange, in this case). Ruda would be paired with Resheph, giving links back to this protective deity as well (*Lipinski, 2000, pp. 618-619*), and presumably also hosting Mercurial links. A Twin God structure holds up quite well in theory, especially when observing Paimon and Lucifer’s relationship. For Paimon to be the most “obedient”, it can be theorised that Paimon’s energy is planetarily most “aligned” with Lucifer. Therefore, either possibly being aspect of Venus itself (as Lucifer is a Venus deity, and Paimon either a Midday aspect of Venus, or a brotherly Evening aspect), or as part of another dualistic force. Inside King Paimon, we find a being who can help us in a myriad of ways. As with most divinities out there, we will find that there is much more to the being we read about. It is simply more difficult to state which is which when there is a lack of information beyond Solomonic texts. The air of mystery will always remain in certain areas pertaining to King Paimon, but we might find that there is more to theorize based on what has been found if connected merely by the loosest of threads. Sometimes we can find a breakthrough in the least likely of places.



There is the feminine qualities to this deep and intense energy, we see the well of fertility rise often through investigative links. The harsh and cold steel on the battlefield is contrasted by the sensitive and gentle landscape of emotion. Sweet florals scents to fill the air, and a bountiful harvest waits to be reaped each year. In certain ways, we might find the duality of man inside King Paimon. Creating the ultimate balance which one strives for on this earthly plane. With such masculine and feminine qualities inside King Paimon, and the depths of knowledge in which he drowns himself in, it's no wonder why we would see both elements shine through this entity. Where there is balance, there is bound to be harmony in all sides to one's self. This we see in the various aspects of King Paimon's self-expression. There is both comfort and confidence in ability and how he carries himself.

In closing, there is still much to ponder, meditate on, and cherish along this path shared with King Paimon. It is a lifelong journey and one I am fortunate to continuously forge alongside his guidance.

For those who still remain curious, seek out this Infernal and find your answers. If you still have yet to shed your fears, be kind to yourself and don't rush your encounter with this divinity. If your mind races and you are unsure of your footing, King

Paimon is patient. He will help you along if you allow it.



## Jasmine

*A blooming white quadrant  
Into the night, you spill your sweet essence  
Sensual, mild, yet untamed*

*Melodious words of wisdom  
Lunar spells dancing, twisting*

*Lessons ring in the afterglow  
Twilight approaches*

*I understand*